THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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VISITATION AND COMMUNION OF THE SICK.

O youth and joy, your airy tread
Too lightly springs by sorrow's bed,
Your keen eye-glances are too bright,
Too restless for a sick man's sight.
Farewell: for one short life we part:
I rather woo the soothing art,
Which only souls in sufferings tried
Bear to their suffering brethren's side.

Where can we learn that gentle spell?
Mother of martyrs, thou canst tell!
Thou, who didst watch thy dying spouse
With pierced hands and bleeding brows,
Whose tears from age to age are shed
O'er sainted sons untimely dead,
If e'er we charm a soul in pain,
Thine is the key-note of the strain.

How sweet with thee to lift the latch,
Where Faith has kept her midnight watch,
Smiling on wo: with thee to kneel,
Where fix'd, as if one prayer could heal,
She listens, till her pale eye glow
With joy wild health can never know,
And each calm feature ere we read,
Speaks, silently, thy glorious creed.

Such have I seen: and while they pour'd
Their hearts in every contrite word,
How have I rather long'd to kneel
And ask of them sweet pardon's seal.
How bless'd the heavenly music brought
By thee to aid my faltering thought!
"Peace" ere we kneel; and when we cease
To pray, the farewell word is, "Peace."

I came again: the place was bright
"With something of celestial light"—
A simple altar by the bed
For high communion meetly spread,
Chalice and plate, and snowy vest.—
We ate and drank: then calmly blest,
All mourners, one with dying breath,
We sate and talked of JESUS' death.

Once more I came: the silent room
Was veil'd in sadly soothing gloom,
And ready for her last abode
The pale form like a lily show'd;
By virgin fingers duly spread,
And prized for love of summer fled.
The light from those soft smiling eyes
Had fleeted to its parent skies.

O soothe us, haunt us, night and day,
Ye gentle spirits far away,
With whom we shared the cup of grace,
Then parted; ye to CHRIST'S embrace,
We to the lonesome world again,
Yet mindful of the unearthly strain
Practised with you at Eden's door,
To be sung on, where angels soar,
With blended voices evermore.

KEBLE.

For the Churchman.

"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth;—but know that for all these things GOD will bring thee into judgment!"—*Eccles.* xi. 9.

WHEN the viol sounds with its witching call,
Where the lamps illume the festive hall:—
Where grace and beauty the eyes entrance,
As they lightly move in the magic dance—
Then think thee, young man, thou wert born to die:
Is this the path to the bless'd on high?

But thou wilt not hear, though a charmer call,—
Thou turnest a deafen'd ear to all;
"Rejoice, then, young man," in thy youth's bright glow,
Float on as the soft waves of pleasure flow,
But wo to thee then! thou dreamest away
Thy life, nor would'st wake till the judgment day.

O! turn thee, then, turn thee! list to the cry,
The merciful GOD now speaks from on high:
He wills thy salvation, his Son he has given;
His judgments now call thee—prepare for heaven.

"Rejoice, young man," in thy youth's short day;—
But rejoice in trembling, it flits away:
Rejoice thee—mercy is offer'd, and grace;
Thy Saviour's blood may thy sins efface;
Come life, then, come death, make thy hope in GOD,
His *mercy* has temper'd the chastening rod.

M. A.

REVIEW.

Saturday Evening, by the Author of 'The Natural History of Enthusiasm.' London. Holdsworth and Ball, 1832. 8vo. pp. 491.

Concluded from page 261.

WE are then brought at once to the proper subject of this exquisite Essay,—'the *vastness* of the material universe.' The author makes a bold excursion among those

shining hosts
That navigate a sea without a storm—

and, in the course of his ethereal voyage finds accumulating evidence among the works of GOD, that *man* is NOT forgotten by Him "who telleth the number of the stars, and calleth them all by name, and whose understanding is infinite." But our readers shall themselves accompany him in his excursive flight.

"That degree of power and facility in conceiving of distance which the mind acquires by its acquaintance with the surface of the earth, may, without any very extreme effort, or at least such an effort as tortures and paralyzes the mental faculty, be extended to the distances of the planets of our own system. Not, indeed, as if even the shortest of these distances could be held before the mind in its component parts, or correctly reckoned; for if compelled to divide a hundred millions of miles into such portions as we can distinctly think of separately; and then to add part to part until all were numbered; still retaining hold of our starting point, we should find ourselves utterly exhausted and breathless, long before one of those millions had been completed. Nevertheless *a mental traject* from world to world may, in some sort be accomplished.—The glass brings, for example, the disk of Jupiter before us; so that we may fix the eye on this side or on the other, of his cloud-belted surface:—we clearly distinguish the forms of these wreaths of lurid vapor; or we catch the transit of one of his moons—follow the speck of shadow in its hasty course along the equator of the stupendous planet, very much in the same way in which we watch the shadow of a cloud, as it moves across the bosom of a distant sunny hill. Although the road thither baffles us in the attempt to mete it out into portions, we can just imagine ourselves to have achieved the passage, and to set foot upon that vast rotund; and can faintly conceive of the scene that would there present itself, where, athwart prodigious vallies (each capacious enough to receive an Atlantic, or through which the waves of all our oceans might quietly flow, as the Ganges glides in its bed) the deep shadows of the overhanging mountains are flitting with giddy haste, from side to side; while the sun rushes through the ample skies to accomplish his five hours of day. Or we remain at our post of observation through the brief moments of night; and are dizzy while we gaze upon the shining multitude of moons and stars, that, bursting up from the horizon, chase each other *with visible celerity*, from east to west, like a routed host, hotly followed by the foe..... The same force of conception which has carried the mind from the orbit of Jupiter, will transport it to that of Saturn, where is seen a sombre splendor, suffused on all sides, less, apparently, from the distant and diminished sun, than from the broad surfaces of the adjacent rings, which almost blend night and day, by overshadowing the one and illuminating the other. Or taking once again an adventurous flight, further than before, we reach the outermost limit of our system, and stand upon that vast and solitary planet, which, as if guardian of the whole, slowly walks the rounds of the solar skies, while it fulfils its term of fourscore years and more. The sun has now shrunk almost to a comparison with the stars; or looks only like the chiefest and most resplendent of them: so that the mild twilight of that noon does not quite exclude their rival radiance. Here indeed the power of distinct conception of space and distance falters. But if we remain a while at the remote stage we have reached, and pass along the circuit of that farthest planet of the solar system, we may gain obscurely, an idea of the solitariness of our system in the starry heavens. It is possible that the diameter of that orbit, which is scarcely traversed within the longest term of human life, affords just a sensible parallax for the measurement of the distances of the nearest stars, so that an intelligible means is afforded for computing the breadth of that fearful gulf which divides the sun and his planets from the coasts of other systems. Thus, instead of the ignorance or uncertain conjectures which here on earth oblige us to rest satisfied (or dissatisfied) with a vague conception of the distance of system from system, there, in that Georgian planet, perhaps the astounding reality is reduced to figures; and it is authentically shown that this outer circle of our system, vast as it is, circumscribes a space that would be not discernible otherwise than as a point, from even the nearest of the neighboring stars: so that, though our sun would be seen thence, as those stars are seen by us, the apparent disk of its little sparkling light would include sun and planets together, as one blended radiance. It is thus, where facts are far greater than imagination, that in proportion as we ascertain those facts, or exchange imagination for knowledge, the mind is so much the more filled with amazement or awe. From the extreme boundary of the solar system, could we gain that outpost of observation, we should look with more distinctness of perception, into the abyss, in the centre of which the sun, with his planets, is suspended. And there, it is probable, a much brighter lustre may shed itself from the starry heavens, and perhaps (yes, it must be believed) innumerable stars, which from earth are not at all perceptible, or discerned only by the highest powers of art, are individually seen: and those luminous streams too, and many nebulous splendors, which hang as wreaths or folded curtains of light, across our skies, show themselves to be what they are, crowded hosts of worlds, thick and numberless as the sparks that rush up from a fiercely blown furnace. Perhaps, at the verge of our system, the hours of day may seem dull and sombre; while the night flames out with a radiance that darts from every span and interstice of the sky, like the fretted roof of a palace, which the ostentation (?) of the artist has overloaded with sparkling ornaments of gold. Nay, sober truth and calculation oblige us to believe that, if we could reach a spot nearer to the confines of the more densely occupied fields of space, and be exempt from all atmospheric obscurations, the entire surface of heaven would seem to be evenly and thickly studded with the stellar glory, in its many gradations of magnitude...... The *invisible* material creation, it is probable, vastly outnumbers the *visible;* and it may justly be thought that the worlds made known to us by their inherent splendor, are, to the unseen, only in the proportion of the chiefs of an army to the thousands that fill rank and file: it is as if from the summit of a tower we were looking, by night, upon a boundless plain, filled with the array of war; and could discern nothing but the gemmed crests of the captains, gleaming amid the countless and unseen multitudes they are leading on..........

"What then is the just and unexceptionable sentiment which should come home to the heart, after a contemplation of the inconceivable extent of the creation? Not, as we have said, this—That man and his welfare are unimportant. The very multiplicity of worlds, instead of favoring such a conclusion, refutes it, by showing that the Creator prefers, as the field of his cares and beneficence, limited and separate portions of matter rather than immense masses:—it is manifest that the omnipotent wisdom and power loves to divide itself upon the individuality of its works..... To exist at all, as a member of so vast an assemblage of beings, to occupy a footing in the universe, *such as it is*, involves incalculable probabilities of future good or ill."—Pp. 188–195.

Long as this quotation has been, we could willingly have enlarged it had our limits permitted, for it gives a very inadequate specimen of either the descriptive or the argumentative matter of this essay. We will now introduce the author to our readers in a very different style; and they will perceive that he is not more deeply conversant with the sublime mysteries of the material universe, than with the spiritual feelings which pervade the members of the Church of CHRIST. In his nineteenth Essay, on 'The Family Affection of Christianity,' he remarks—

"The relative condition of the Christian body, as hitherto it has existed in the world, gives it always much of the feeling that belongs to a family, or a small and distinct community, barely tolerated and unkindly received, in a foreign land. Every where a small minority; and every where (if not outraged, scorned; and holding in common a bright hope which the mass of mankind treats with contempt,) Christians (in proportion to the vivacity of their faith) cannot but cling together as partners in obloquy and danger. .... It is no misanthropic feeling which compels them to close their ranks, and present a front of defence against the malignant crowd that hems them in. "Behold," said their LORD, "I send you forth as sheep among wolves;" nor has any age yet passed over the Church, which afforded no exemplification of the truth thus emphatically conveyed.

"And moreover Christians, when vividly impressed with the momentous facts on which their faith is fixed, are conscious of their partnership in the awful transactions of the invisible world. The men whose thoughts are bounded by the present life, hurry along upon the broad way of pleasure and business, exchanging, as they go, the trivial courtesies of the moment; but mutually indifferent, as those must needs be, who soon are to part, by plunging, severally and alone, into the shoreless oblivion of death. Not so with the followers of CHRIST. They stand in close order, as a phalanx that has yet a foe to meet—a victory to achieve, and a triumph to enjoy. A common solicitude, and a common hope, bind their hearts together. Death divides them, but it is only as the successive ranks of a host are divided, when summoned, in turn, to advance and pass singly a perilous defile. Beyond that strait of momentary gloom and danger, all are again to be marshalled; and every one to join his commander. Christian affection, therefore, has the permanency it derives from an indissoluble bond; the vigor given it by a participation in sufferings and reproaches; and the depth it receives from the prospect of an unbounded futurity. And may we not (adhering still to sound principles of calculation) look even into that futurity, and imagine faintly the enhancement which shall be given to the principles that are now in their stage of germination........It may well be conceived that when the ransomed myriads of mankind shall come to take their station in the great circle of a far larger and more ancient community, and shall, in degree, be blended in the universal family of heaven, a fresh sanction shall be given to the relationship that originated in earth."—Pp. 308–310.

Our limits impose on us the necessity of confining ourselves to one more quotation, and it shall be from the twenty-eighth Essay, on 'The Perpetuity of Human Nature.' In considering the question,—Whether, in the heavenly world, the redeemed shall ever attain to such a maturity of knowledge of the Supreme Being, as to leave nothing unfathomed? he comes to a negative conclusion.

"If the works and dispensations of GOD are the book in which intelligent beings are to read the character of the Author, we may certainly aver that the commentary shall never reach a close...... The intelligent and immortal nations [natures?] continually accumulating their knowledge, and by means of these accessions gaining more and more power of grasping the principles of celestial wisdom, shall find that the effect of such advancement is only to give them a still more enlarged conception of the immeasurable distance between the creature and the Creator. It is so that the traveller, who ascends slowly the steep sides of the Andes, when, stage after stage, he looks beneath and around him, and gazes at each advance upon a wider horizon than before, convinces himself that he is actually attaining a great elevation above the common level of earth, whence he started. And yet, when he looks upward to the starry vault, and sees it now in all its amplitude, and through a more translucent medium, so as that more distinctly than before he is conscious of the vastness and distance of the heavenly system, his *impression* is, not that he is getting nearer to the stars, but rather that, though actually he rises, they are drawing back to a greater remoteness, and are contemning his feeble efforts to climb on high."—Pp. 472, 473.

It would not be for us to draw aside the veil behind which our anonymous author thinks fit to conceal himself, even had we the opportunity of doing so; and in truth we are utterly ignorant of the hand which has presented us with these delightful pages. The constant recurrence to apt illustrations from abstract and physical science, sometimes of no very popular kind, *seems* to point out the mind of an individual conversant with mathematical truths, if not himself (as we suspect) a mathematician of no mean order. With reference to a former work, 'the Natural History of Enthusiasm,' he has been charged (we think very unjustly) with Neologism, and particularly with unsoundness as to the doctrine of the *influences of the* HOLY SPIRIT. The present volume contains many distinct recognitions of this all-important truth. 'Whatever,' he says, 'may, in any case, be the measure of intelligence, how noble soever the pre-existing dispositions, how entire soever the ingenuousness and simplicity of the mind, when a cordial submission to the grace of the Gospel is spoken of, there is included, *without exception or distinction, the presence and agency of the Divine* SPIRIT." p. 360. There are several passages, still more clear, on this doctrine, scattered throughout the volume; and the doctrine of the *atonement* is stated (pp. 365–378) in a manner particularly forcible and interesting. This unmerited charge of doctrinal unsoundness, seems to have arisen from the circumstance that the thoughts of the writer, and the language in which they are expressed, run in a *philosophical* rather than a *theological* vein, we think sometimes to an excess; but it would be unfair to deny that his philosophy is founded upon the essential truths of Christianity. A few passages also, might be picked out, from which we should decidedly dissent; but of what work might not this be affirmed? a candid mind will always estimate the value of a book by its *prevailing* tone and tendency, and these in the present case, cannot well be too highly extolled. Whether a more simple and Scriptural style might not have been often adopted with advantage, is a fair question for difference of opinion; but we are not disposed to quarrel with this interesting writer for having adopted his *own* modes of thought and composition. We have spent a very agreeable, and we hope profitable '*Saturday evening*' in his society; we shall be happy to meet him on any *other* day of the week which he may find leisure to appropriate to us; and we should be most of all pleased were he to assume a *Sunday* dress, and to invite us (notwithstanding the 'layman's' scruples) to take "sweet counsel" with him—if not from the pulpit, yet at least as we "walk to the house of GOD in company."

Christian Guardian.

MISCELLANY.

From a Review of 'Forms of Prayer against Pestilence'—and 'Notices' of works relating to the Plague of 1665, in the London Christian Observer.

THE GREAT PLAGUE OF LONDON.

Concluded from page 262.

WE will copy another passage, in which some of the less probable statements we believe to have been true, and some of the more probable invented. The monthly fast is here mentioned. It is humorous to see that staunch dissenter, De Foe, who was so shamefully sent to the pillory for his notions, personating "us that were of the Church," in order to reprobate in a sly, but most effectual manner, the disgraceful penal laws against the Non-conformists. No reader of De Foe's life forgets the remarkable passage of his standing in the pillory three times, and being fined and imprisoned for his ironical tractate entitled, "The Shortest Way with the Dissenters;" in which parodying the language of Sacheverell and his party, he gravely urged that dissent should be at once abolished instead of dallied with; that every person attending a dissenting meeting should be sent to the galleys, and the preacher whipped and hanged; all which, without any suspicion of the trick, was actually applauded by certain zealots, so that the dissenters became alarmed till the irony was seen through by the discovery of the writer; and then the partizans who had so rashly committed themselves, and "prayed GOD to incline her Majesty's heart to do as there said," turned in revenge upon De Foe, and procured his condemnation for a scandalous and seditious libel, the ironical passages being read as grave and deliberate suggestions. De Foe, however, triumphed in his punishment, the populace adorning the pillory with flowers, drinking his health, and protecting him from insult. But we return to the extract; in which the most cursory reader will remark the dry caustic satire which pervades it, particularly the Whitechapel Churchman's good-natured excuse for the clergy, that all men have not the same faith and courage. The whole pretended calculation about the "six-and-forty constables," &c., is evidently mere invention.

"I might have thronged this account with many more remarkable things which occurred in the time of the infection, and particularly what passed between the Lord Mayor and the Court, which was then at Oxford, and what directions were from time to time received from the Government for their conduct on this critical occasion. But really the Court concerned themselves so little, and that little they did was of so small import, that I do not see it of much moment to mention any part of it here, except that of appointing a monthly fast in the city, and the sending the royal charity to the relief of the poor, both which I have mentioned before.

"Great was the reproach thrown on those physicians who left their patients during the sickness, and now they came to town again, nobody cared to employ them; they were called deserters, and frequently bills were set up upon their doors, and written—'Here is a doctor to be let!'—so that several of those physicians were fain for a while to sit still and look about them, or at least remove their dwellings, and set up in new places, and among new acquaintance: the like was the case with the clergy, whom the people were indeed very abusive to, writing verses and scandalous reflections upon them, setting upon the church door—'Here is a pulpit to be let!'—or sometimes to be sold, which was worse.

"It was not the least of our misfortunes, that with our infection, when it ceased, there did not cease the spirit of strife and contention, slander and reproach, which was really the great troubler of the nation's peace before: it was said to be the remains of the old animosities, which had so lately involved us all in blood and disorder. But as the late act of indemnity had laid asleep the quarrel itself, so the Government had recommended family and personal peace upon all occasions, to the whole nation.

"But it could not be obtained, and particularly after the ceasing of the plague in London, when any one that had seen the condition which the people had been in, and how they caressed one another at that time, promised to have more charity for the future, and to raise no more reproaches: I say, any one that had seen them, then, would have thought they would have come together with another spirit at last. But, I say, it could not be obtained; the quarrel remained, the Church and the Presbyterians were incompatible: as soon as the plague was removed, the dissenting ousted ministers, who had supplied the pulpits which were deserted by the incumbents, retired: they could expect no other, but that they should immediately fall upon them, and harass them with their penal laws, accept their preaching while they were sick, and persecute them as soon as they were recovered again; this even we that were of the Church thought was hard, and could by no means approve of it.

"But it was the Government, and we could say nothing to hinder it; we could only say, it was not our doing, and we could not answer for it.

"On the other hand, the dissenters reproaching those ministers of the Church with going away, and deserting their charge, abandoning the people in their danger, and when they had most need of comfort, and the like, this we could by no means approve; for all men have not the same faith, and the same courage, and the Scripture commands us to judge the most favorably and according to charity.

"A plague is a formidable enemy, and is armed with terrors, that every man is not sufficiently fortified to resist, or prepared to stand the shock against: it is very certain that a great many of the clergy, who were in circumstances to do it, withdrew, and fled for the safety of their lives; but it is true, also, that a great many of them stayed, and many of them fell in the calamity, and in the discharge of their duty.

"It is true, some of the dissenting turned-out ministers stayed, and their courage is to be commended, and highly valued, but these were not abundance; it cannot be said that they all stayed and that none retired into the country, any more than it can be said of the Church-clergy, that they all went away; neither did all those that went away, go without substituting curates, and others in their places, to do the offices needful, and to visit the sick as far as it was practicable; so that upon the whole, an allowance of charity might have been made on both sides, and we should have considered, that such a time as this of 1665, is not to be paralleled in history, and that it is not the stoutest courage that will always support men in such cases: I had not said this, but had rather chosen to record the courage and religious zeal of those on both sides, who did hazard themselves for the service of the poor people in their distress, without remembering that any failed in their duty on either side, but the want of temper among us has made the contrary to this necessary; some that stayed, not only boasting too much of themselves, but reviling those that fled, branding them with cowardice, deserting their flocks, and acting the part of the hireling, and the like: I recommend it to the charity of all good people to look back, and reflect duly upon the terrors of the time, and whoever does so will see that it is not an ordinary strength that could support it; it was not like appearing in the head of an army, or charging a body of horse in the field; but it was charging death itself on his pale horse: to stay was indeed to die, and it could be esteemed nothing less, especially as things appeared the latter end of August and the beginning of September, and as there was reason to expect them at that time; for no man expected, and I dare say, believed, that the distemper would take so sudden a turn as it did, and fall immediately two thousand in a week, when there was such a prodigious number of people sick at that time as it was known there was; and then it was that many shifted away that had stayed most of the time before.

"Besides, if GOD gave strength to some more than to others, was it to boast of their ability to abide the stroke, and upbraid those that had not the same gift and support; or ought not they rather to have been humble and thankful, if they were rendered more useful than their brethren?

"I think it ought to be recorded to the honor of such men, as well clergy as physicians, surgeons, apothecaries, magistrates, and officers of every kind, as also all useful people, who ventured their lives in discharge of their duty, as most certainly all such as stayed did to the last degree, and several of all these kinds did not only venture, but lost their lives on that sad occasion.

"I was once making a list of all such, I mean of all those professions and employments who thus died, as I call it, in the way of their duty; but it was impossible for a private man to come at a certainty in the particulars; I only remember, that there died sixteen clergymen, two aldermen, five physicians, thirteen surgeons, within the city and liberties before the beginning of September: but this being, as I said before, the great crisis and extremity of the infection, it can be no complete list. As to inferior people, I think there died six-and-forty constables and headboroughs in the two parishes of Stepney and Whitechapel; but I could not carry my list on, for when the violent rage of the distemper in September came upon us, it drove us out of all measures; men did then no more die by tale and by number, they might put out a weekly bill and call them seven or eight thousand, or what they pleased; it is certain they died by heaps, and were buried by heaps, that is to say, without account; and if I might believe some people, who were more abroad and more conversant with those things than I, though I was public enough for one that had no more business to do than I had, I say if I may believe them, there was not many less buried those three first weeks in September, than 20,000 per week: however the others aver the truth of it, yet I rather choose to keep to the public account; seven and eight thousand per week is enough to make good all that I have said of the terror of those times; and it is much to the satisfaction of me that write, as well as those that read, to be able to say, that every thing is set down with moderation, and rather within compass than beyond it."

We took up De Foe's work, saying, that we could not quote it as authority, nor could we; but it is always easier to take up De Foe than to lay him down; in alluding to his mixture of fact and fiction, with a view to reprobate such a mode of making history itself doubtful, we have been led to quote a few passages which bear upon our general subject.

But we have a more veracious, though brief, history of that awful calamity in Vincent's "GOD'S terrible Voice in the City," printed in 1667, and reprinted at different periods; among others, at the time of the pestilence at Marseilles, and now recently on occasion of the present season of visitation. We copy from this interesting chronicle the following affecting particulars:—

"In June the number increased from 43 to 112; the next week to 168, the next to 267, the next to 470; most of which increase was in the remote parts, few in this month within or near the walls of the city: and few that had any note for goodness or religious profession were visited at the first. GOD gave them warning to bethink and prepare themselves: yet some few that were choice characters were visited pretty soon, that the best might not promise to themselves a supersedeas, or interpret any place of Scripture so literally, as if the LORD had promised an absolute general immunity and defence of his own people from this disease of the plague.

"Now the citizens of London are put to a stop in the career of their trade: they begin to fear whom they converse withal, and deal withal, lest they should have come out of infected places. Now roses and other sweet flowers wither in the gardens, are disregarded in the markets, and people dare not offer them to their noses, lest with their sweet savor that which is infectious should be drawn in. Rue and wormwood are taken into the hand; myrrh and zedoary into the mouth: and without some antidote few stir abroad in the morning. Now many houses are shut up where the plague comes, and the inhabitants shut in, lest coming abroad they should spread infection. It was very dismal to behold the red crosses, and to read in great letters, LORD have mercy upon us! on the doors, and watchmen standing before them with halberts; and such a solitude about those places, and people passing by them so gingerly, and with such fearful looks, as if they had been lined with enemies in ambush that waited to destroy the passengers.

"Now rich tradesmen provide themselves to depart. If they have no country houses, they seek lodgings abroad for themselves and their families: and the poorer tradesmen, that they may imitate the rich in their fear, stretch themselves to take a country journey, though they have scarce wherewithal to bring them back again. The ministers also, many of them, take occasion to go to their country places for the summer time; or, it may be, to find out some few of their parishioners that were gone before them, leaving the greater part of their flock without food or physic, in the time of their greatest need. I do not speak of all ministers: those which did stay out of choice and duty deserve true honor. Possibly some might think GOD was now preaching to the city, and what need of their preaching? Or rather, did not the thunder of GOD'S voice affrighten their guilty consciences, and make them fly away, lest a bolt from heaven should fall upon them? I do not blame any citizens retiring, when there was so little trading, and the presence of all might have helped forward the increase and spreading of the infection: but how did guilt drive many away, where duty would have engaged them to stay in the place? Now the highways are thronged with passengers and goods, and London doth empty itself into the country. Great are the stirs and hurries in London by the removal of so many families.—Fear puts many thousands on the wing, and those think themselves most safe that can fly farthest from the city.

"In July the plague increaseth, and prevaileth exceedingly. The number of 470, which died in one week by the disease, ariseth to 725 the next week, to 1089 the next, to 1843 the next, to 2010 the next. Now the plague compasseth the walls of the city like a flood, and poureth in upon it. Now most parishes are infected; yet there are not so many houses shut up by the plague, as by the owners forsaking them for fear of it. But, though the inhabitants be so exceedingly decreased by the departure of so many thousands, the number of dying persons increaseth fearfully. Now the countries keep guard, lest infectious persons should from the city bring the disease unto them. Most of the rich are now gone, and the middle sort will not stay behind; but the poor are forced to stay and abide the storm. Now most faces gather paleness; and what dismal apprehensions do then fill their minds; what dread-

ul fears possess the spirits, especially of those whose consciences are full of guilt, and have not made their peace with God. The old drunkards, and swearers, and unclean persons, are brought into great straits: they look on the right hand and on the left, and death is marching toward them from every part, and they know not whither to fly that they may escape it. Now the arrows begin to fly very thick about their ears, and they see many fellow-sinners fall before their faces, expecting every hour themselves to be smitten: and the very sinking fears they have had of the plague brought the plague and death upon many. Some by the sight of a coffin in the streets have fallen into a shivering, and immediately the disease has assaulted them, and death hath arrested them, and clapped to the doors of their houses upon them; from whence they have come forth no more, till they have been brought forth to their graves. We may imagine the hideous thoughts, the horrid perplexity of mind, the tremblings, confusions, and anguish of spirit, which some awakened sinners have had when the plague hath broken in upon their houses, and seized upon near relations, whose dying groans sounding in their ears, have warned them to prepare; when their doors have been shut up and fastened on the outside, and none suffered to come in but a nurse whom they have been more afraid of than of the plague itself; when lovers and friends, and companions in sin, have stood aloof, and not dared to come nigh the door of the house lest death should issue forth from thence upon them; especially when the disease hath invaded themselves, and first begun with a pain and dizziness in their head, then trembling in their other members; when they have felt boils to arise under their arms, and seen blains to come forth in other parts; when the disease hath wrought in them to that height, as to send forth those spots which most think are the certain tokens of near approaching death. And now they have received the sentence of death in themselves, and have certainly concluded that within a few hours they must go down into the dust, and their naked souls, without the case of their body, must make their passage into eternity, and appear before the highest Majesty, to render their accounts and receive their sentence. None can utter the horror which hath been upon the spirits of such, through the lashes and stings of their guilty consciences, when they have called to mind a life of sensuality and profaneness; their uncleanness, drunkenness, and injustice; their oaths, curses, derision of saints and holiness, and neglect of their own salvation: and when a thousand sins have been set in order before their eyes, with another aspect than when they looked upon them in the temptation; and when they find God to be irreconcileably angry with them, and that the day of grace is over, the door of mercy shut, and that pardon and salvation, which before they slighted, now unattainable: that the grave is now opening its mouth to receive their bodies, and hell opening its mouth to receive their souls; and they apprehend that they are now just entering into a place of endless wo and torment, and must take up their lodgings in the regions of utter darkness, with devils, and their damned fellow-sinners, and there abide for evermore in the extremity of misery, without any hopes or possibility of a release: and that they have foolishly brought themselves into this condition, and been the cause of their own ruin. We may guess that the despairful agonies and anguish of such awakened sinners have been of all things the most insupportable; except the very future miseries themselves, which they have been afraid of.

"In August how dreadful is the increase! From 2010, the number amounts to 2817 in one week; and thence to 3880 the next; thence to 4237 the next; thence to 6102 the next; and all these of the plague, beside other diseases.

"Now the cloud is very black, and the storm comes down upon us very sharp. Now death rides triumphantly on his pale horse through our streets, and breaks into every house almost, where any inhabitants are to be found. Now people fall as thick as leaves from the trees in autumn, when they are shaken by a mighty wind. Now there is a dismal solitude in London streets; every day looks with the face of a Sabbath observed with greater solemnity than is used to be in the city. Now shops are shut in, people rare, and very few that walk about; insomuch that the grass begins to spring up in some places, and a deep silence almost in every place, especially within the walls: no rattling coaches, no prancing horses, no calling in of customers, nor offering of wares; no London cries sounding in the ears. If any voice be heard, it is the groans of dying persons breathing forth their last: and the funeral knells of them that are ready to be carried to their graves."

"It was generally observed, that God's people, who died by the plague amongst the rest, died with such peace and comfort as Christians do not ordinarily attain unto, except when they are called forth to suffer martyrdom for the testimony of Jesus Christ. Some who have been full of doubts, and fears, and complaints, whilst they have lived and been well, have been filled with assurance, and comfort, and praise, and joyful expectation of glory, when they had lain on their death-beds by this disease. And not only more grown Christians, who have been more ripe for glory, have had these comforts, but also some younger Christians, whose acquaintance with the Lord hath been of no long standing. But 'mark the perfect man, and behold the upright; the end of that man is peace.'"

"I can speak something of mine own knowledge, concerning some of my friends whom I have been withal. I shall instance only in the house where I lived. We were eight in family; three men, three youths, an old woman and a maid; all which came to me, hearing of my stay in town, some to accompany me, others to help me. It was the latter end of September before any of us were touched. The young ones were not idle, but improved their time in praying and hearing, and were ready to receive instruction, and were strangely borne up against the fears of the disease and death, every day so familiar to the view. But at last we were visited, and the plague came in dreadfully upon us. The cup was put into our hand to drink, after a neighboring family had tasted it, with whom we had much sweet society in this time of sorrow. And first our maid was smitten. It began with a shivering and trembling in her flesh, and quickly seized on her spirits. It was a sad day, which I believe I shall never forget. I had been abroad to see a friend in the city, whose husband was newly dead of the plague, and she herself visited with it. I came back to see another whose wife was dead of the plague, and he himself under apprehensions that he should die within a few hours. I came home, and the maid was on her death-bed; and another crying out for help, being left alone in a sweating fainting fit. What was an interest in Christ worth then! What a privilege to have a title to the kingdom of heaven!"

"Ministers now had awakening calls to seriousness and fervor in their ministerial work; to preach on the side and brink of the pit, into which thousands were falling; to pray under such near views of eternity, into which many were daily passing, might be a means to stir up the spirit more than ordinary.

"Now there is such a vast concourse of people in the churches where the ministers are to be found, that they cannot many times come near the pulpit doors for the press, but are forced to climb over the pews to them: and such a face is now seen in the assemblies as seldom was seen before in London—such eager looks, such open ears, such greedy attention, as if every word would be eaten which dropped from the mouths of the ministers.

"If you ever saw a drowning man catch at a rope, you may guess how eagerly many people did catch at the word when they were ready to be overwhelmed by this overflowing scourge which was passing through the city; when death was knocking at so many doors, and God was crying aloud by his judgments; and ministers were now sent to knock, 'cry aloud, and lift up your voice like a trumpet.' Then the people began to open the ear and the heart, which were fast shut and barred before. How did they then hearken, as for their lives: as if every sermon were their last: as if death stood at the door of the church, and would seize upon them so soon as they came forth; as if the arrows which flew so thick in the city would strike them before they could get to their houses; as if they were immediately to appear before the bar of that God, who, by his ministers, was now speaking unto them. Great were the impressions which the word then made upon many hearts, beyond the power of man to effect, and beyond what the people before ever felt; as some of them have declared. When sin is ripped up and reproved, oh the tears that slide down from the eyes! when the judgments of God are denounced, oh the tremblings which are upon the conscience! when the Lord Jesus Christ is made known and proffered, oh the longing desires and openings of heart unto him! when the richness of the Gospel are displayed, and the promises of the covenant of grace are set forth and applied, oh the inward burnings and sweet flames which were in the affections! Now the net is cast, and many fishes are taken; the pool is moved by the angel, and many leprous spirits and sin-sick souls are cured. A strange moving there was upon the hearts of multitudes in the city; and I am persuaded that many were brought over effectually unto a closure with Jesus Christ; whereof some died by the plague with willingness and peace, and others remain steadfast in God's ways unto this day. But convictions, I believe, many hundreds had, if not thousands, which I wish that none may have stifled, and 'with the dog returned to their vomit,' and 'with the sow, have wallowed again in the mire' of their former sins. The work was the more great, because the instruments were most obscure and unlikely; whom the Lord did make choice of the rather, that the glory by ministers and people might be ascribed in full unto himself.

"About the beginning of these ministers' preaching, especially after the first fast together, the Lord begins to remit, and turn his hand, and cause some abatement of the disease."

"Now the citizens, who had dispersed themselves abroad into the countries, because of the contagion, think of their old houses and trades, and begin to return, though with fearfulness and trembling, lest some of the after drops of the storm should fall upon them. And O that many of them had not brought back their old hearts and their old sins, which they had carried away with them! O that there had been a general repentance and reformation, and returning to the Lord that had smitten the city! The Lord gave them leisure and vacation from their trades; had they improved the opportunity, and generally mourned for sin, which brought the plague upon the city; had they humbly and earnestly besought the Lord to turn from his fierce anger, which was kindled against London; it might have prevented the desolating judgment by fire which followed. But, alas! how many spent their time of leisure in toys and trifles, at best about feeding and preserving their bodies, but no time in serious minding the salvation of their souls! and if some were a little awakened with fear whilst the plague raged so greatly, and they looked upon themselves to be in such danger; yet, when they apprehended the danger to be over, they dropped asleep faster than before. Still they are the same, or worse than formerly; they that were drunken are drunken still; they that were filthy are filthy still; and they that were unjust, and covetous, do still persevere in their sinful course. Cozening, and lying, and swearing, and cursing, and Sabbath-breaking, and pride, and envy, and flesh-pleasing, and the like sins, offensive and provoking to God, do abound in London, as if there were no signification in God's judgments by the plague. Some return to their houses, and follow their worldly business, and work as hard as they can to fetch up the time they have lost, without minding and laboring to improve by the judgment, and God's wonderful preservation of them. Others return and sin as hard as they can, having been taken off for a while from those opportunities and free liberties for sin, which they had before. Most began now to sit down at rest in their houses when summer was come and the plague did not return; and they bring back all their goods, which they had carried into the country because of the plague. They did not imagine they should be forced to remove them again so soon by the great fire."

(London) Christian Observer.

CHURCH DOCUMENTS.

ADDRESS

OF BISHOP BROWNELL, TO THE CONVENTION OF CONNECTICUT, JUNE 6TH, 1832.

My Brethren of the Clergy, and of the Laity:

In a Charge which I addressed to the clergy this morning, I took occasion to offer such remarks as I thought might be appropriate to the spiritual interests of the Diocese at the present time. It remains that, in pursuance of the 45th canon of the General Convention, I now lay before you an account of my official acts, and of the changes which have occurred in the Diocese since the last Convention.

My labors and usefulness have been somewhat impeded, during the early part of the past year, by the severe lameness with which it has pleased divine Providence to afflict me; yet I have been allowed sufficient health and strength to make a very general, though hasty visitation of the Diocese.

I have administered the holy rite of confirmation in the following parishes, viz.—In Hartford, to 41 persons; Salem, 14; Chatham, 80; Saybrook, 14; Branford, 26; East Haven, 9; New-Haven, 141; Northford, 14; Wallingford, 25; North Haven, 10; Cheshire, 8; Hamden, 11; West Haven, 1; Woodbridge, 15; Waterbury, 96; Granby, 15; Simsbury, 27; Meriden, 10; Litchfield, 41; Canaan, 6; Salisbury, 10; Sharon, 12; New-Preston, 21; Washington, 15; New-Milford, 52; Roxbury, 11; Bridgewater, 14; Brookfield, 8; Reading, 5; Newtown, (St. James') 11; Woodbury, 4; Northfield, 9; Plymouth, (St. Peter's) 52; Plymouth, (St. Matthew's) 31; Stamford, 20; Ridgefield, 52; Danbury, 27; Wilton, 15; Norwalk, 21; Fairfield, 4; Bridgeport, 44; Huntington, 22; Stratford, 25; Essexborough, 3; Milford, 13; East Haddam, 17; Warehouse Point, 3; Glastenbury, 13; Middle Haddam, 7; Hebron, 19; Norwich, 16; New London, 8; North Killingworth, 13.

Making an aggregate of 54 parishes in which the rite has been administered, and 1202 persons who have received the imposition of hands. I have visited, in all, sixty-six parishes, during the past year, and preached 139 times. The following ordinations have been held by me, since the last Convention; viz. on the 16th of August, in Grace Church, Saybrook, the Rev. John Morgan was admitted to the holy order of Priests. On the 4th of September, in Christ Church, Hartford, Mr. Thomas J. Davis was admitted to the holy order of Deacons; and on the 27th of November, Mr. Allen C. Morgan was admitted to the same holy order, in the same church. On the 17th of November, Mr. David G. Tomlinson was admitted to the holy order of Deacons, in St. John's Church, Bridgeport; and this day, in your presence, I have admitted the Rev. Charles W. Bradley to the holy order of Priests.

Shortly after the last Annual Convention, I consecrated the new church in Salem, by the name of Christ Church. This is a very neat and commodious edifice, and does great credit to the newly-organized parish in which it has been erected. I have also, during the past year, consecrated the churches at Ridgefield and Glastenbury. These churches were erected several years ago, but had recently been repaired and completed. The former is called St. Stephen's Church, and the latter St. Luke's. On the 16th of August, I consecrated the new church in Saybrook, by the name of Grace Church. This elegant church has been erected, thoroughly furnished, and liberally endowed, by individual munificence. Few parishes have ever been organized, and commenced operations under more auspicious circumstances. The spacious and elegant stone church at Chatham, was completed during the last autumn, but was not consecrated till the 6th of May. It is called Trinity Church. The building has been erected entirely by the subscriptions of individuals, and has been liberally presented by them to the parish. It is one of the best models of Grecian architecture which the Diocese affords, and reflects great credit on the zealous and public spirited parish in which it has been erected. New churches have been recently completed at Bethlehem, and at Salem-bridge. The latter will be consecrated on Friday next.

Several clerical changes have taken place during the past year, and the Rev. David Belden has been removed by death. The Rev. Isaac Jones, of Litchfield, has been settled in the rectorship of the parish of Huntington. The Rev. Gurdon S. Coit, who officiated for some time in Litchfield county, has accepted the charge of the churches of Hamden and Milford. The Rev. David G. Tomlinson has accepted the charge of the parishes of Milton and Bradleyville. The Rev. William Lucus has resigned the rectorship of St. Michael's Church, Litchfield, and is now officiating as assistant minister in the parish of Trinity Church, New-Haven. The Rev. Charles W. Bradley has accepted the charge of the parishes of Northford, and North Haven. The Rev Dr. Burhans has been called to the rectorship of St. Peter's Church, Plymouth, and has accepted of the charge. The Rev. William A. Curtis has resigned the rectorship of the churches of Bethany, and Salem-bridge, and has accepted the charge of the church in Wallingford. The Rev. James Keeler has resigned the charge of the church of Meriden, and accepted that of Hitchcocksville. The Rev. Ransom Warner has removed from Simsbury to the rectorship of the church at Warehouse Point. The Rev. Samuel C. Stratton has exhibited to me letters dimissory from the Bishop of Maryland, and has taken the rectorship of Trinity Church, Newtown. And the Rev. Hugh Smith, with letters dimissory from the Diocese of Georgia, has been settled in the rectorship of Christ Church, Hartford; which had been vacated by the removal of the Rev. Nathaniel S. Wheaton, to the Presidency of Washington College. The Rev. J. M. Robertson has presented to me letters dimissory from the Bishop of Maryland, and is now ecclesiastically connected with this Diocese; as is also the Rev. Albert A. Muller, who sometime since presented me with his letters dimissory from the Diocese of Mississippi, and has since been officiating, by my consent, in the State of Alabama. Since the last Convention, I have given dimissory letters to the Rev. George Jones, the Rev. Joseph S. Clark, the Rev. Origen Holcomb, the Rev. John Morgan, the Rev. Christian F. Cruse, and the Rev. John S. Stone, who have removed to other Dioceses.

The following persons are now candidates for Holy Orders in this Diocese, viz. Oliver Hopson, William Walter, Robert A. Hallman, Hobart M. Bartlett, Samuel Starr, Jr., Samuel Lewis, James G. Bolles, Caleb P. Ives, Isaac Smith, John D. Smith, Augustus F. Lyde, James C. Richmond, George F. Cooke, Thos. H. Vail, Jacob L. Clark, Nathaniel E. Cornwall, Edward Ingersoll, Melancthon Hoyt, William P. Curtis, and William Rockwell.

The parishes of Litchfield, Meriden, and Saybrook, and the cures of Bethany and Salem-bridge, and that of Roxbury, Bridgewater, and Middlebury are now vacant.

The removal of the Rev. Mr. Cruse, Principal of Cheshire Academy, renders it necessary that some measures should be taken for reorganizing that Institution. The funds for its endowment have not, for the last few years, produced that benefit to the Church, which those who contributed them had a right to expect. The Convention, and the more immediate guardians of the Institution, have a sacred trust reposed in them, which they are called upon faithfully to execute. So far as the agency of the Convention is concerned I beg leave to submit the matter to their deliberate consideration.

The contributions for the support of the Society for the Promotion of Christian Knowledge do not meet the pressing wants of the Diocese. Those made to the General Missionary Society are highly commendable; being nearly three times the amount appropriated to our domestic purposes. I would not desire to repress the spirit of general benevolence; but I see so many weak parishes in the Diocese, languishing for want of aid, and so many opportunities for establishing new Parishes, lost or postponed from the same cause, that I feel myself bound, once more to commend the objects of the Society for the Promotion of Christian Knowledge to the favorable notice of the Convention. I earnestly hope to see the annual collections of that Society, at least equal those which are now made to the General Missionary Society of our Church.

Brethren; I will not detain you longer from the business of the Convention. May we proceed to it under a deep sense of our accountability to the great Head of the Church, and with an humble feeling of the frailty and fallibility of our own minds; and may we seek and obtain light, counsel and direction from the Supreme source of all truth.

Thomas Church Brownell.

CONVENTION OF GEORGIA.

The tenth annual Convention of Georgia, was held at Macon, on the 7th, 8th, and 9th ult. The Convention Sermon was preached by the Rev. T. B. Bartow. The Rev. Edward Neufville was elected President, and W. P. Hunter, Secretary. The Rev. Edward E. Ford, late of New-Jersey, has succeeded the Rev. Hugh Smith, now of Hartford, Conn., in the rectorship of the church at Augusta. Communicants added during the last year, 18,—making the whole number 92. Christ Church, Savannah, of which the Rev. Edward Neufville is rector, has 138 communicants, 32 of whom were added within the year. Christ Church, St. Simon's, is under the charge of the Rev. T. B. Bartow; new communicants, 11. Christ Church, Macon, is without a minister, and great anxiety is expressed to obtain one.

THE CHURCHMAN.

SATURDAY, JUNE 30, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

Bishop Onderdonk proposes commencing a visitation next month, as follows:—

Thursday, July 12, Duanesburgh; 13, Rensselaerville; 14, Greenville; 15, Durham; 16, Cairo; 17, Windham.

Religious Services on the Fourth of July. The recommendations of our diocesan in the subjoined circular, will we are sure meet with the most cheerful and devout concurrence; and the proposed celebration of the anniversary of our national existence, will, we humbly trust, be fruitful in the richest blessings to us all. We need hardly point the attention of our readers to the communication of Bishop Onderdonk, which follows the circular, connected with the same subject.

To the Clergy of the Protestant Episcopal Church in the city of New-York:

Rev. and Dear Brethren:

It is highly gratifying that we have cause to hope that the joyful anniversary of our national independence will be celebrated, this year, in a more quiet way than has heretofore been usual. The circumstance has appeared to me to present a favorable opportunity for making the great mercies then especially remembered, the subject of solemn public thanksgiving in our churches. I am persuaded, also, that with that thanksgiving, your people would gladly unite in publicly praising God for having thus far spared us from the dreadful pestilence which, we had reason to fear was rapidly approaching, and for having changed our sorrowful anticipations of its prevalence among us into the reasonable hope that we may yet escape. And at the same time, an humble sense of our entire dependence on the divine mercy and protection, ought to warn us still to show, in prayer for that mercy and protection, that our trust is only in the name of the Lord, and that we hold it to be only of His mercy if we are not yet consumed by the dreaded pestilence. Especially, too, should we pray that the vows which we may have made, the resolutions which we may have formed, and the reformation on which we may have entered, when fear came upon us, may not be forgotten, now that the reasonable hope of escape and safety seems to open before us, and thus our latter end be worse than the beginning, and the judgments of God upon us be heavier for having been delayed; but that the near apprehension of danger which we have suffered may, by the blessing of divine grace, work for our spiritual and eternal good.

With these several objects in view, I recommend, Brethren, to those of you who would not otherwise do it, in your pious observance of weekly or daily prayers, to open your churches on Wednesday next, the fourth day of July, at such hour or hours as to you may appear the most convenient and proper, for the celebration of divine service, agreeably to such a form, as, according to the canons, I may set forth; and, should you think it proper, for such an improvement of the occasion, in sermons or addresses to your people, as may suggest itself to your minds.

Praying for the divine blessing on all your labors, I am, dear Brethren,

Your affectionate Diocesan,

Benjamin T. Onderdonk.

New-York, June 28, 1832.

P. S. Such of my Reverend Brethren of the Diocese, not residing in this city, as may get timely knowledge of this letter, will have the goodness to consider it as addressed to them also, and the matter thereof as submitted to their discretion.

For the Churchman.

Messrs. Editors.—I avail myself of your columns for communicating to the public explanations on two points which have been matters of no small discussion, not unconnected with my official character. The first relates to the letter which I had the honor of addressing to the Mayor of this city, and which was published in your last: the second, to my declining to participate in the meeting which appointed Thursday last for public religious celebration in this city, and to provide for its observance in the Episcopal churches.

My letter to the Mayor has been very generally and publicly spoken of as an application to the civil authorities to appoint a Fast Day, and this, again, has been censured as an undue interference in civil concerns, and as an effort on my part to introduce the principle of the union of Church and State.

The readers of my letter will see, at once, that it contains no application whatever; but merely a declaration that the Episcopal Church had been accustomed to look to the public authorities for a recommendation of the observance of a public day, and would respect any appointment on the subject which they, in their wisdom, might think proper to make. So far from being an interference in civil concerns, it was intended to be, and obviously is, a mark of respectful deference to the civil authorities. To be candid: I considered the appointment of a day by a meeting similar to that called at the Bible Society House, as an uncalled-for departure from the course which such things had heretofore taken, and an interference with the concern in such matters which our civil authorities had formerly promptly shown. For the same reason, also, I deferred any act of my own, as the ecclesiastical authority of the diocese, in the hope that a recommendation would come from the usual source. I then referred in my own mind, and now confidently refer, as a ground on which I acted, to the fact that our civil authorities had appointed Fasts as well as Thanksgivings. Such was the case, under the administration of the great and good Washington. And again in 1812, when the President of the United States appointed one fast-day, and the Governor of this State another, both of which were observed. Such was the case, too, in February, 1814, when the *Common Council* of this city appointed a fast, and during the prevalence of yellow fever, in 1822, when a similar day was observed, by appointment of the Common Council.* My desire, therefore, was, that the civil authorities should not be interfered with; but that we should respectfully wait their movements, in a matter in which they had not been found wanting. And my sole reason for addressing the Mayor on the subject was to satisfy him that although I did not deem it my duty to join in the meeting at the Bible Society House, yet neither I, nor the Church which I have the honor to represent, was indifferent on the subject; but that respectfully looking to the civil authority for recommendation in the matter, we were ready cordially and devoutly to comply with it.

It can hardly be necessary now, to say any thing in exculpation of myself from the unjust and ungenerous connexion into which my name has been brought, in reference to this subject, with the least approximation to a desire, or approval, of the union of Church and State. Good common sense perceives at once that the connexion is unfounded in fact; and all who know me, know that it is flagrantly unjust toward my real sentiments and feelings.

On the subject of the meeting which appointed Thursday last as a day of public religious observance, I have to remark that in declining to engage in it, and to comply with its recommendation, I was governed altogether by *principle*. Such meetings—meetings of clergy and others of different denominations, may often be composed of a minority, and their decisions be carried by a *very small* minority, of those whose opinions and views in the matter ought to be respected. And besides, in a meeting of clergy and others of different denominations, there may often be prevalent motives, principles, and views, very discordant in themselves, and decidedly counter to those which we conscientiously think to be the only ones which should be recognised in religious proceedings. In short, it appears to me a dangerous precedent, that any denomination of Christians should be, in the least, thought to be bound by the decision of any meeting of a merely spontaneous and irresponsible character, which may be got up on the call of any persons who may choose to put themselves forward in the matter. A majority of such a meeting may recommend measures of a merely sectarian or an heretical character. The only safe principle in this matter, and the only one which appears consistent with good order, with the essential principles of our Church, and with the avoidance of collision and difficulty, is, while we cherish Christian and kindly feelings toward others, to act by and for ourselves in all religious matters. It would be an ungracious office, and endanger both our Christian feelings toward others, and peace and unity among ourselves, to put ourselves in a situation in which we should be bound to sit in judgment on the proceedings of others, and determine where we ought, and where we ought not, to follow them, or co-operate with them. Our whole system is one pointing to concentrated action within ourselves, neither interfering with others, nor suffering ourselves to be interfered with by them.

Benjamin T. Onderdonk.

* It may not be amiss here to state, that some religious denominations declined observing the Fast appointed by the Corporation in 1822; and the notice which I gave for its observance, contained, in compliance with the directions of the then Rector of Trinity Church, (Bishop Hobart,) the express declaration that the day would be observed, in compliance with the uniform custom of the Episcopal Church, respectfully to comply with such appointments of the civil authority. Precisely the same sentiment actuated me in writing to the Mayor.

Circular of Bishop Brownell.—A circular with reference to the threatened visitation of our country with the Cholera, has been addressed to the Clergy of Connecticut by the Bishop of that Diocese. The forms of prayer do not materially differ from those set forth by Bishop Onderdonk. The following are the concluding remarks of Bishop Brownell's circular.

"And I do further recommend to you, my reverend brethren, to take some early opportunity, publicly from the pulpit, to call the attention of your respective congregations to the judgments of God which are abroad in the earth; to instruct them in regard to the Scriptural means of averting the consequences of his just displeasure; and to open to them the true sources of Christian consolation and support, in all the great trials of life.

"I commend you most affectionately, *my dear* brethren, together with the people of our common charge, to the protection and keeping of the God of our salvation, unto whom "belong the issues from death," who exercises a tender care over all the creatures he has made, and whose good providence extends to the minutest concerns of their lives. Should it please our heavenly Father to visit us with his chastisements, may we receive them with humble submission to his will, and be enabled by divine grace to bear up under them with Christian fortitude: may his paternal corrections produce their due effect on our hearts and lives, and may 'our light affliction, *which is but for a moment*, work out for us a far more exceeding and eternal weight of glory.'"

The New-York Atlas.—Among the various secular journals, political and literary, which we have an opportunity to inspect, we know of none more valuable than the Atlas. Its contents are characterized by judicious selection, skill and neatness in presenting summaries of interesting news, and, in general, a most commendable avoidance of whatever may corrupt public taste or countenance the irreligious tendencies of the public mind. An editorial article upon the absorbing topic of the day opens in the following strain—

Throughout this week, the *Cholera* has been the all engrossing subject among our citizens; certainly not without sufficient cause, and, as we believe, with advantageous consequences. We ought to be thankful that the malady first displayed itself at so remote a point; and has delayed its march long enough to enable us to reflect on our position: to tranquilize our minds; and to make the best preparations for meeting this calamity in whatever shape it may please Heaven to send the visitation. Have we properly availed ourselves of this important privilege? To this we answer, chiefly for the satisfaction of persons at a distance, who feel an interest in our present situation—much has been done, is still doing, and will we trust *continue to be done*, for the accomplishment of these high aims. First, the citizens generally, the authorities, and the medical profession, have made active inquiry, and communicated many valuable suggestions tending to the suppression of that feeling of alarm and apprehension so naturally excited in a case like this; and next, as connected therewith, there has been manifested, both publicly and in private, a most commendable and salutary earnestness in adopting precautionary measures by the use of purifying and disinfecting substances, and by the general removal of filth, and of all sources of a tainted atmosphere. At the same time our ministers of religion have called on us to remember our duties to God, and to our fellow men; and to supplicate the special protection of Him, of whom the Psalmist hath said —"Surely *He shall deliver thee* from the snare of the fowler, and from the noisome pestilence. Because thou hast made the Lord which is my Refuge, even the Most High, thy habitation, there shall no evil befal thee, *neither shall any plague come nigh thy dwelling*." Let us persevere in the courses which are, we trust, well begun; and should the Cholera come among us, let us meet it as becomes men: neither fearful, which is both dangerous and useless; nor presumptuous, which is alike useless and unbecoming; but having our minds determined to act with prudence and courage, and prepared for whatever event may befal.

A statement of its terms will be found in our advertizing column.

NORTHERN DISPENSARY.—We have too long delayed our notice of the *Fifth Annual Report* of this valuable institution, 'presented at the fifth annual meeting of the subscribers, April 6th, 1832.'

It appears that

"The whole number of persons who have received the benefit of the Dispensary during the year ending April 1st, 1832, is 3296.

Of these there have been Cured - -	1831
" " " Relieved, - -	70
" " " Incurable, -	8
" " " Died, - -	27
For various causes discharged, - -	40
Disorderly, - - - - - - -	17
Removed from District, - - -	5
Sent to Almshouse and Hospital, - -	16
Result unknown, - - - - - -	125
Vaccinated, - - - - - - -	1088
April 1.—Remaining under Treatment, -	69
	3296
Of the above there were Females, -	1845
" " " Males, - -	1451

the total being *an excess of* 202 over the number of patients relieved last year. Of this number the Directors say, "it is confidently believed that in no former year has it relieved so much *real* suffering, as the one just now terminated. The rule requiring a recommendation from subscribers, has been rigidly enforced in all cases where the patients indicated an ability to pay for services, unless the urgency of the case forbade it: and although this has doubtless greatly lessened the number of patients who would receive attention, yet from careful observation, it may be confidently asserted, that not a really *poor* person has been denied the relief he sought, when in the power of the Institution to grant it.

They justify their course in this respect, in the following sensible remarks. We have already more than once observed, that loose-handed, blind charity, is *no* charity, but the nurse of indolence and parent of improvidence.

"Experience has fully proved, that were the doors of the Dispensary thrown open indiscriminately, it would include among its patients a large portion of that class, who are not only fully competent to provide for their present, but to lay up something for their future wants; and *that* must be a questionable charity, which draws funds from the public by representing scenes of distress, and applying funds thus obtained, to relieve cases of feigned inability to pay a moderate fee to a regular physician.

"That is an argument of no little weight, against the indiscriminate distribution of medicine and attendance without regard to the pecuniary situation of the applicant, which is found in the manifest injustice done thereby to the physicians and apothecaries in the vicinity of the Dispensary, especially the younger members of the profession, who depend principally upon the middling and lower classes of our population for their support. These gentlemen, whose services in the community are indispensable, and who have been at the expense of an education, or of fitting up their establishments for the public accommodation, as well as for private emolument, find themselves essentially injured in the means of support upon which they must rely, and to which they are fairly entitled: and that too, by an Institution whose ostensible object is to *relieve*, instead of *creating* distress, thus containing a grand axiom, that charity to be *commendable* must be *just*."

The expenses of the Institution for the past year have been $1190; its receipts $1165; leaving a *balance due the Treasurer* of $25. Prompt measures, we understand, have been taken by its Managers, to be prepared for any visitation which it may please Almighty wisdom to bring upon our city; and these will unavoidably increase their expenditures. Once more we would cordially recommend them to our up-town readers as worthy of all encouragement and support in the prosecution of one of the purest and simplest branches of that charity which, springing from the throne of GOD, is ever disseminating the breath of heaven through the tainted atmosphere of a sin-struck world.

BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Society noticed in the subjoined advertisement, has ever shown itself ready to meet the calls of our fellow Churchmen in every part of our country, and to furnish its publications wherever a favorable opening was presented.—Our General Missionary Society—and clergymen in new and feeble congregations throughout the United States, have been liberally supplied from its depository; although its funds are drawn exclusively from this city. But a few days since the Frigate United States received a large donation of its books. The Treasury of the institution is of course empty—it is seldom otherwise—and an account of some hundreds of dollars due its publishers. Need we say more than this to excite a proper spirit of liberality in its behalf?

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

☞ On Sunday morning next, sermons will be preached, and collections made, in Trinity Church, and St. Paul's and St. John's Chapels, in aid of the funds of the above Society. All persons friendly to the objects of the Institution, are respectfully invited to attend.

HENRY J. SEAMAN,
June 27th. Chairman Com. of Arrangements.

GREEN BAY MISSION.—The subjoined advertisement was received by us through the Treasurer of the Committee for this city, appointed to receive contributions to the funds of this Mission. That gentleman assures us that a large amount of money is now due from the Domestic and Foreign Missionary Society of our Church, incurred in the support of the establishment at Green Bay. In our next we will endeavor to present a more particular statement of the financial concerns of this branch of our Society's missions.

GREEN BAY MISSION.

THE benevolent of every denomination, and more particularly those of the Episcopal communion, are informed that a number of ladies of the congregation of St. George's Church, in this city, deeply impressed with the destitute state of the Indian children, at the *Green Bay Mission School*, as described to them by one of the female teachers of that school recently returned from Green Bay, have associated for the laudable purpose of aiding in providing for those children suitable articles of wearing apparel, for the want of which much suffering was endured during the last winter, and of which they now stand in great need. In this charitable effort they can be essentially assisted by donations of materials, such as domestic cotton and woollen goods, and even half-worn clothing, both for winter and summer use. Persons friendly disposed toward this attempt of the Episcopal Church, to extend the benefits of the Gospel and of civilization to this portion of the aborigines of our country, will, it is hoped, aid the ladies of St. George's, in this meritorious undertaking. Contributions of every description will be thankfully received, and may be sent to Mrs. Maynard, No. 204 Fulton-street, and for the greater convenience of persons residing in the business part of the city, donations for the same object will likewise be received at the store of Hubert Van Wagenen, No. 241 Pearl-street, and of Swords, Stanford & Co., 152 Broadway.

GENERAL PROT. EPISC. S. S. UNION.—The annual meeting of the Board of Managers of this Institution was held on the evening of Thursday last, at the Press Buildings in this city, Bishop Brownell in the chair. The Report of the Executive Committee was read, and will be issued in a few days. We have barely room for the following Summary of the publications &c. in the past year, viz:—

Adopted 21 works for Libraries—3 books of Instruction.

Stereotyped 26 works for Libraries—4 books of Instruction.

Published—periodicals, 101,500—Library Books, 75,500; Books of Instruction, 40,150—Blanks and requisites, 20,000.

OPTICAL GALLERY.—Our attention has been called to this establishment, under the conduct of Messrs. Rand and Guyles, at the corner of Pine and William streets. It is one of that class of amusements, which, while they afford the highest gratification to a healthy mind, answer every purpose of recreation, send the participant away wiser, better, humbler, and more filled with the 'milk of human kindness,' than he came. It is by encouraging such diversions, rather than by battling against the disgraceful and dangerous scenes held forth to the public as *amusements*, that true philanthropy may hope to reform public taste and correct public morals.

LITERARY.

The Protestant Episcopal Pulpit, for May, containing a sermon on "The Christian Sacrifice," by the Rt. Rev. William White, D. D., from the text *Romans* xii. 1. 'I beseech you therefore, brethren, by the mercies of GOD, that ye present your bodies a living sacrifice; holy, acceptable unto GOD, which is your reasonable service.'—We have involuntarily omitted to notice this number of the 'Pulpit,' and to say, that if its successors are to resemble it, the work will do honor, and contribute no small advantage, to our Church.

Bishop White finds in his text, and successively considers, "1, a pathetic introduction; 2, a persuasive motive; 3, a comprehensive duty; and 4, an ample commendation of it." We cannot forbear extracting a part of his reflections on the first.

"The morality of the Gospel, harmonizing with nature and with providence, although it gives assurance of "tribulation and anguish to every soul of man that doeth evil," with other declarations to the same effect; yet never makes these the sanctions of the lessons which form the Christian character. No, it is in one place—"as though GOD did beseech you by us," and "we pray you in CHRIST's stead;" it is in another—"I beseech you, by the meekness and gentleness of CHRIST;" it is in another—"I, the prisoner of the LORD, beseech you;" and it is in the text—"I beseech you, brethren." It is by these, and by the like entreaties, that we are animated to the perfection of Christian virtue."

The whole tenor of the venerable author's life has been in entire accordance with this remark. Long may he be spared to us, to remind us of the person and the spirit of the last of the apostles, and inculcate by the brightness of his example that love and gentleness of spirit which he has so often and so well exhibited as the main principle of Christian holiness!

A Second Letter to Mr. Howell, being a short Answer to his "Letter" to Dr. Ducachet, in reply to an "Examination" of his "Review" of "The Office of Sponsors," &c. By an Episcopalian. Norfolk, 1832. pp. 22.

A Postscript to the "Second Letter" addressed to Mr. Howell. By an Episcopalian. Norfolk, 1832. pp. 20.

WE have read these pamphlets with wonder that the misrepresentations and abuse which they are designed to correct, should have been attempted in religious controversy before an enlightened public. The discussion appears in a great measure to have degenerated into a question of personal demerit, and we cannot but regret that "an Episcopalian" should have found it necessary to resort to such severity in maintenance of what he clearly shows to be the right. It is due to him, however, as we have already censured this feature in his former pamphlet, to give his general reason and apology.

"I truly desire to disengage myself from this unsanctifying contest without delay. I fear it is true of controversy, as Burns says of another evil,

'———— it hardens all within,
And petrifies the feeling!'

"And I desire to bear in mind, that 'the time will come when three words spoken with meekness and love, shall obtain a far more blessed reward, than three thousand volumes written with disdainful sharpness of wit.' I deeply regret, that the circumstances of the case have *compelled* me to write in a style that seems to indicate a spirit so little like that breathed in this affecting sentiment of the amiable Hooker. But, although the style may be acrimonious, (the truth did not allow it to be gentle,) I think I can lay my hand upon my heart, and sincerely say with the dying Bishop Ravenscroft, '*there was no harshness* HERE.'

SATURDAY EVENING.—The review of this work in the (London) Christian Guardian, of which we give the conclusion to-day, conveys precisely our own sentiments. With some things to call in question, and a few to condemn, we find much to admire, as the communings of a master-mind with things beyond the reach of common thought. It is a book that will expand the intellect and the heart of the thoughtful reader. We find in the Episcopal Watchman a conjecture that this work and its forerunners, avowedly by the same author, are the production of ISAAC TAYLOR, JR., OF ONGAR. We cannot believe it. We are familiar with two of the acknowledged works of that gentleman, (the 'Transmission of Ancient Books,' and the 'Process of Historical Proof,') and though we find in them a clear, well-ordered mind, stored with general information, and happy in conveying its stores to others, yet we cannot discern the slightest vestige of the eagle eye to range through the field of mental vision, and the eagle-talon to clutch his quarry, that distinguish the author of Saturday Evening. The styles, too, of the owned works of Taylor, and of the anonymous productions, are totally dissimilar. We cannot believe it in the power of man, so completely to 'change his voice,' aye, and his nature too, as Taylor must have done, if it were he that laid the public under fresh obligations by this new series of contributions to the education of our race.

HUGHES' DIVINES OF THE CHURCH OF ENGLAND.—In announcing the close of this series, we inadvertently limited the number of volumes published to fourteen. *Twenty-two* have appeared. The publication has, we believe, disappointed general expectation, not so much in quantity of matter, or quality of typographical execution, as in deficiency of editorial pains, and departure from the proposed basis of selection. The Lives, by the Rev. Mr. Hughes, (in all seven, viz. of Sherlock, Barrow, Taylor, Hall, Powell, Fawcett, and Ogden,) are interesting, but rather on account of their materials than for any skill in the use to which they are put. The text (at least of Taylor,) is far from pure, retaining many gross typographical blunders of the old editions, which it should have been the editor's care to expunge. The edition of Barrow is valuable on account of some additional sermons now first printed from the manuscripts; yet with the very important drawback, that Barrow's numerous and felicitous marginal quotations are omitted. The work on the Pope's Supremacy, is thus deprived of half its value. The edition of Sherlock is also valuable, as being the only *complete* collection of the writings of that able reasoner and sound divine. Taylor's Works (so called) are a mere bookseller's speculation, chosen, not with reference to intrinsic or relative value, but for notoriety and likelihood of immediate sale. The same is the case with the selection made from Hall. His Contemplations are of common occurrence in multiform variety: because they are best known, and therefore most saleable, they have been reprinted, to the neglect of other works of equal or greater intrinsic worth. Ogden's Sermons well deserve the place they occupy: but the same can hardly be said of the discourses of Powell and Fawcett. Excellent they are, unquestionably: but hardly enough so, to claim for their authors a place in the high rank of 'Select English Divines.' Notes to these editions, though promised, there are none. The Summaries, which occupy so much space, seem to us a burthen rather than a recommendation.—On the whole, the series recommends itself as a set of cheap, neat copies of popular theological works; but as nothing more.

The Sacred History of the World, as displayed in the Creation and subsequent Events to the Deluge. Attempted to be philosophically considered, in a Series of Letters to a Son. By SHARON TURNER, F. S. A. and R. A. S. L. Author of the "History of England," "The History of the Anglo-Saxons," &c. &c. New-York, J. & J. Harper. 18mo. 428 pp.

THIS work well deserves a more extended notice than we have room to afford. The subject would be better developed by the title—'A Historical View of Creation.' The sketch is, of necessity, rapidly executed; but with no inconsiderable ability. Mr. Turner, already well known as an ingenious collector and faithful registrar of facts, has fully maintained his reputation, though in a very different line; and has, moreover, proved himself capable of taking in, and communicating, bold general views of the field which he perambulates with all the inquisitive diligence of a naturalist. A great body of interesting and instructive information relative to the structure, laws, and habits, as well of our planetary system, as of this earth, its several component materials and its inhabitants, is gathered into the text, with its numerous appended notes. The object for which these materials, in themselves capable of rivetting attention and awakening admiration, have been brought together, is worthy of the pains bestowed—to humble man in reverence and filial love before his all-wise and all-merciful Creator—to prepare the mind for the thankful reception of the knowledge of Himself which *He* has been pleased to communicate through his works, and in his word.

To exhibit the Divine Mind in connexion with the production and preservation, and with the laws and agencies of visible nature—and to lead the youthful inquirer to perceive the clear and universal distinction which prevails between the material and the immaterial substances in our world, both in their phenomena and in their principles, are important objects in the following Letters. The views which Nature thus unfolds harmonize with those which Revelation suggests, and seem to represent the true foundation of the sacred history of our globe.

If sufficient strength and opportunity should still accompany his remaining life, the author desires to pursue this important subject in that series of events and operations which, after the renewal of mankind, became more immediately connected with their economy, condition, politics, and destinies, under the present laws and state of their existence. It is among these we must act, and by their influences are principally formed; but all these are obeying a constant though invisible sovereignty, which is continually producing, amid every counteraction, a steady but gradual progression and melioration. Few question, now, this result, though some may differ as to the cause. The operating cause will, however, become more manifest to our judgment if we take the sacred history of the world into our philosophical consideration. As Nature will never be properly understood, if its creation by the Deity be excluded from the thought, neither will human history appear a rational or connected system, nor be found in harmony with the science which characterizes the laws of the material universe, if the sacred history which has accompanied our earthly subsistence be omitted in our contemplation. It is this which gives purpose, order, causation, process, intelligence, and benevolence to the other. At least, the present author never understood or duly appreciated the ancient history of mankind until he viewed it with this association, and had traced such of their mutual relations as he was enabled to discern. New light and intelligibility then spread over the whole, and made that a pleasing and useful study which had been before a dissatisfying and barren one.

Such is the author's own statement of his designs. Of the mode of execution he speaks as follows:—

To have any solicitude about criticism on the present publication would be absurd and unbecoming on such a subject. Not a line has been written with any reference to human reputation, and if that had presented itself as the actuating motive to its composition, not a line ought to have been written on the themes of this work for the purpose of obtaining it. But it is the duty of every author, in all his publications, to execute every part with his best care and ability. He expects this attention from others, and should never be deficient in it in his own publications; This duty has not been neglected in the ensuing pages. In these it has been a constant endeavor to collect authenticated facts—to state them fairly—to reason correctly about them—to express the natural feelings which have arisen as they were contemplated—and to make the general composition perspicuous, readable, and, if possible, not uninteresting.

In our view he has succeeded in his endeavors; and we can most heartily recommend his work as eminently worthy of a place in every library.

Collects for the several Sundays and Holy-days throughout the Year, and also in the Occasional Offices prescribed in the Book of Common Prayer.

The Epistles and Gospels for Sundays, Holy-Days, &c., intended as a companion to "Questions on the Epistles and Gospels."

THESE are tracts published by the Protestant Episcopal Sunday School Union, which will be found useful to Sunday Schools and to all who wish to have the delightful and devotional Collects of the Church, with its valuable selection of Epistles and Gospels, in a separate form. If bound together they would form a most valuable pocket companion for the Christian, and would enable him to make a profitable use of many short intervals of time which would otherwise be wasted.—*Episcopal Recorder.*

A Letter to the Rev. Thomas Chalmers, D. D., Professor of Divinity in the University of Edinburgh, on the Life and Character of the Right Reverend Dr. Hobart, Bishop of New-York, North America. New-York, Swords, Stanford & Co., 8vo. pp. 56.

WE have barely room to announce the publication of this pamphlet, and to say that a more extended notice of it, and of Simeon's Sermons on the Offices of the HOLY SPIRIT, will be given in our next.

OBITUARY.

DIED, on Sunday, June 17th, aged 36 years, Emily Sophia, wife of Henry F. Rogers of this city, and daughter of the late Fitch Rogers, of Stanford, Connecticut.

INTELLIGENCE.

SUMMARY.

Infidel France.—"You will have learned from the political journals that the cholera morbus has made its appearance in Paris. The friends of the Gospel hoped, that this terrible scourge of GOD would have inspired in the French people serious thoughts, and that it would perhaps be the means of leading many to Christianity. But thus far their hopes have been grievously disappointed. I was at Paris the day when the cholera morbus showed itself. What was my astonishment to see grotesque masquerades upon the boulevards, and ridiculous farces in the streets, instead of the thoughtful countenances of men seriously occupied with this new lesson of the Almighty! The cholera has been a subject of mockery! a subject for ballad and songs! What thoughtlessness! what destitution of moral feeling! This disease for several days has made alarming progress, and now another scene not less afflicting is exhibited in the capital. The populace, bewildered, deceived by false suspicions of poisoning, have committed acts of the most atrocious cruelty against the innocent; they have assassinated men who never indulged toward them an unfriendly feeling. Thus after the farce comes blood; after laughter, murder; and within two days a light and scoffing people became ferocious, and threw off the mask of the carnival to take up the knife and the poniard. May GOD have pity upon France, and deign to lift upon it the light of his Gospel! Until that happy time the character and manners of the French people will furnish constant occasion for lamentation."—*Correspondent of N. Y. Atlas.*

Crime and Fatal Sensibility.—Henry Hill, a young man apparently about thirty years of age, who was in the employ of Baker, Johnson and Co. merchant tailors of New-York, was apprehended a few days since, upon a charge of embezzling clothing from their establishment. Upon his arrest he made a full confession of the fact, and admitted that he had been long in the practice of carrying away a piece or two of clothing at a time, until the extent of his depredations amounted to probably two thousand dollars. The property was generally sold and pledged to pawnbrokers and second-hand dealers in this city, from whom about $300 worth has since been received and restored to the owners. Hill, when brought to the Police Office, was so exceedingly affected, as to entreat the magistrates to grant him an indulgence of an hour to compose himself previous to his examination. This was granted, but at the expiration of that time he was still laboring under the effects which were produced upon his mind, from contemplating with appalling horror, the disgraceful consequences which were to follow his detection—large drops of sweat rolled from his forehead, and notwithstanding the soothing and sympathizing language of those about his person, the blood gushed from his nostrils. His emotions were not exhibited by any violence of manner, or tears, but appeared to be the inward workings of the mind.—The magistrates humanely delayed his examination for the purpose of affording him time to become composed and collected, and for that purpose committed him temporarily to the custody of the keeper of the city prison. Here he remained from Wednesday afternoon until Thursday, when his mental agonies overcoming his physical strength, he expired. He at no time exhibited the least aberration of mind, but fell a victim to his own folly and sensibility.—Let his case be an admonition.—[*N. Y. Evening Journal.*]

BELLS.—The following account of different bells is selected from various authorities. Great bell in Russia, cast at the expense of the Empress Anne—height 21 1-3 feet,—diameter 22 feet,—greatest thickness 23 inches—weight, 443,772 lbs.

Another bell at Moscow, 288,000 lbs.

One at Erfurt, Saxony, cast in 1497—weight 252,000 lbs. The clapper weighed 1,100 lbs.

St. Mary's, at Rouen, France, 35,000 lbs.—St. Stephen's Chapel, England, 33,000 lbs.—Oxford, England, 17,000 lbs.—St. Paul's, London, 11,474 lbs.—diameter 10 feet. Tom of Lincoln, 10,854 lbs.

State House bell of Philadelphia, cast by Mr. J. Wilbank, Philadelphia, 1828—height, including crown, 5 3-4 feet—diameter 5 1-6 feet—greatest thickness 4 1-2 inches—least 1 1-4—weight 4,610 lbs. It is struck by a hammer.

Bell of Baltimore Cathedral, diameter 4 2-3 feet, same height to the crown—weight 3,500 lbs. Inscription, "La tres sainte Vierge, Ambrosius Marechal, Archiepiscopus Baltimoriensis tertius ponere curavit. Pius VII. Leo. XII. Pius VIII. Fait a Lyon par Joseph Frerejean 1830."

Episcopal Church in Rochester, New-York—diameter 4 1-6 feet—height 3 1-4 feet—weight 2,600 lbs.—cast at Albany, 1831.

Old bell of the State House in Philadelphia, weight 2,000 lbs. Inscription, "Proclaim Liberty throughout all the land, unto all the inhabitants thereof. Lev. xxxv. 10. By order of the Assembly of the Province of Pennsylvania, for the State House in Philadelphia. Pass and Stow, Philadelphia, 1753." This venerable bell is rung every 4th of July, and also on other remarkable occasions, such as the passage of the Catholic emancipation bill.

Christ (Episcopal) Church, Boston, has the only chime of bells in the city. One of them bears the inscription, "We are the first ring of bells cast for the *British Empire in North America*, A. D. 1744."

Christ (Episcopal) Church, Philadelphia, has a ring of eight bells, the only one in the city. 40,320 changes may be rung upon them.

Christ (Episcopal) Church, Baltimore, has the only chime in the city.

Trinity (Episcopal) Church, New-York, has a ring of [8] bells.

ACKNOWLEDGMENTS.

NEW-YORK P. E. TRACT SOCIETY.

The Treasurer very gratefully acknowledges the receipt of a collection made in St. George's Church, Schenectady, by the Rev. P. A. Proal, $10 00

June 28, 1832.

THOMAS BROWNING, *Treasurer.*
at the "Press Building," 46 Lumber-street.

N. B. If other country Churches that have received donations of Tracts from this Institution will follow the above example, the Trustees will soon be able to add to their variety, and replenish their nearly exhausted stock.

GENERAL THEOLOGICAL SEMINARY.

The Librarian of the "General Theological Seminary of the Protestant Episcopal Church in the United States," gratefully acknowledges the following donations to the Library:—

From Mr. R. Whittingham,—De Guignes' Chinese Lexicon, fol.; Morrison's Chinese Grammar, 4to.; Michaelis' Orientalische und Exegetische Bibliothek, 16 vols. in 7 vols. 12mo.; Storr Ueber den Zweck der evangelischen geschichte und der Briefe Johannis, 1 vol. 12mo.

From Swords, Stanford & Co.,—Newnham's Tribute of Sympathy, 1 vol. 12mo.

BENJAMIN I. HAIGHT,
June 26, 1832. *Librarian.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 28th, from the following persons, viz:—

M. Collett, *remit*—L. M. Morton—G. F. Cook, from Catskill, *remit.*—Wm. Stavely, *remit.*—Rev. Wm. N. Hawks—Reuben T. Thom—Joseph Logan—L. H. Young—Rev. W. H. Delancey, D. D.—L. M'Namee, *remit.*—Right Rev. John Croes, D. D., under date of 8th June, 1832—Wm. L. Post—G. F. Cook, from Lansingburgh.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending June 28th, to the following persons, viz:—

Rev. John Brown, Newburgh, per tow boat Baltimore—Emerson & Russell, Bellows' Falls, Vermont, via J. B. Clark, New-York.

CONDITIONS OF THE NEW-YORK ATLAS.

THE ATLAS, a *Select Literary and Historical Journal*, elegantly executed, in the quarto form, and carefully prepared from the best sources, both foreign and domestic, is published every Saturday, at No. 16, Merchants' Exchange, Wall-street, New-York.

The price of THE ATLAS (originally $5 per annum) has been reduced to $4, *if paid on demand.*

FEMALE BOARDING SCHOOL,
Newport, Rhode Island.

MISS INGLIS, formerly of Maryland, being about to remove to Newport, proposes to open there on the 1st of July next, a *Private Boarding School for Young Ladies.*

The salubrity of the climate of Newport, and its peculiar advantages as the site of a seminary of this description, are so generally known and acknowledged, that any recommendatory remarks in reference to these points, would be superfluous.

Persons wishing to obtain information relative to the character of the school, the terms of admission, &c., are referred to Rev. Mr. Wheaton, Rev. Mr. Beecher, Rev. Mr. Dunn, William Vernon, Esq., William M. Evans, Esq., *Newport;* Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Knox, John L. Mason, Esq., Mr. Hamilton Murray, *New-York;* Rev. Dr. Henshaw, Rev. Mr. Nevins, Alexander Fridge, Esq., *Baltimore;* Hon. T. Hartley Crawford, *Representative from Pennsylvania.*

New-York, June 4, 1832. 6t.

JUST RECEIVED,
And for sale at The Press Buildings, No. 46 Lumber-st.,
Price 12½ cents,—

A Charge to the Clergy of the Protestant Episcopal Church in the State of Connecticut:—Delivered at the Convention of the Church in said State, in Trinity Church, New Haven, on Wednesday, the 6th of June, A. D. 1832. By Thomas Church Brownell, D. D., LL. D., Bishop of the Diocese of Connecticut. Published at the request of the Convention.

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May 19.

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Dec. 10, 1831.

THE PREACHERS.

AMID my garden's broider'd paths I trod,
And there my mind soon caught her favorite clue;
I seem'd to stand amid the Church of GOD,
And flowers were preachers, and (still stranger) drew
From their own life and course
The lore they would enforce,
And sound their doctrine was, and every precept true.

And first the Sunflower spake. Behold, he said,
How I unwearily from dawn to night
Turn to the wheeling sun my golden head,
And drink into my disk fresh draughts of light.
O, mortal! look and learn;
So, with obedient turn,
From womb to grave pursue the sun of life and might.

And next I heard the lowly Camomile,
Who, as I trod on him with reckless feet,
And wrang his perfume out, cried, List awhile—
E'en thus with charity the proud one greet.
And, as insulters press,
E'en turn thou thus and bless,
And yield from each heart's-bruise a redolence more sweet.

Then from his rocky pulpit I heard cry
The Stonecrop. See how loose to earth I grow,
And draw my juicy nurture from the sky.
So drive not thou, fond man, thy root too low;
But loosely clinging here,
From GOD's supernal sphere
Draw life's unearthly food, catch heaven's undying glow.

Then preach'd the humble Strawberry. Behold
The lowliest and least adorn'd of flowers
Lies at thy feet; yet lift my leafy fold,
And fruit is there—unfound in gaudier bowers.
So plain be thou and meek,
And when vain man shall seek,
Unveil the blooming fruit of solitary hours.

Then cried the Lily: Hear my mission next.
On me thy Lord bade ponder and be wise;
O wan with toil, with care and doubt perplext,
Survey my joyous bloom, my radiant dyes.
My hues no vigils dim,
All care I cast on Him,
Who more than faith can ask each hour to faith supplies.

The Thistle warn'd me last; for, as I tore
The intruder up, it cried, Rash man, take heed!
In me thou hast thy type. Yea, pause and pore—
Even as thou doth GOD his vineyard weed:
Deem not each worthier plant
For thee shall waste and want,
Nor fright with hostile spines thy Master's chosen seed.

Then cried the garden's host with one consent:
Come, man, and see how, day by day, we shoot,
For every hour of rain, and sunshine lent,
Deepen our glowing hues, and drive our root;
And, as our heads we lift,
Record each added gift,
And bear to GOD's high will, and man's support, our fruit.

O Leader thou of earth's exulting quire,
Thou with a first-born's royal rights endued,
Wilt thou alone be dumb? alone desire
Renew'd the gifts so oft in vain renew'd?
Then sicken, fret, and pine,
As on thy head they shine,
And wither with o'erflowing plenitude?

O, come! and, as thy due, our concert lead.
Glory to Him, the LORD of life and light,
Who nursed our tender leaf, our colors spread,
And gave thy body mind, the first-born's right,
By which thy flight may cleave
The starry pole, and leave
The younger mates below in death's unbroken night.

Rectory of Valehead.

CHURCH DOCUMENTS.

BISHOP BROWNELL'S SECOND CHARGE, NO. I.

Means of Conversion and Edification.

A Charge to the Clergy of the Protestant Episcopal Church in the State of Connecticut: delivered at the Convention of the Church in said State, in Trinity Church, New-Haven, on Wednesday, the 6th of June, A. D. 1832, by Thomas Church Brownell, D. D. LL. D., Bishop of the Diocese of Connecticut.

MY REVEREND BRETHREN:—It is now eleven years since I delivered my primary charge to the clergy of this diocese,—being then in the second year of my episcopate. In the intervening period, many events have occurred to chequer the aspect of the Church. Several of our revered fathers, to whom we looked for counsel and support, have been called by their divine Master to render the account of their ministries. Some of our brethren have been called away to stations of usefulness in other portions of the Church. Still we have abundant reason to bless GOD for the mercies he has vouchsafed to us, and for the general prosperity that prevails within our borders. Though some few parishes, in the diocese, have declined, for the want of religious services, or from other causes, yet, in the great body of the Church there has been a steadily increasing current of outward prosperity, and, I trust, of vital godliness. Many of the parishes have been greatly enlarged; several new parishes have been established; and the number of our clergy has nearly doubled since I was first called to the charge of the Diocese. Brethren, if we have been graciously permitted by GOD to cooperate in the building up of his Church, let us constantly bear in mind that it is as his instruments and servants, and that all the increase is the result of his blessing on our labors.

Since my former charge, it has frequently been my intention to address you again in a similar way, but the annual communications which I have made to you, in convention, have been deemed a compliance with the provisions of the canon, and have embraced most of the topics to which I wished to direct your attention. Under the present circumstances of the Church, I have thought it advisable again to address you more largely, and in the more formal manner of a charge.

In recurring to my primary charge, I have the satisfaction to find that the views of clerical duty, which I then contemplated for myself and commended to you, still approve themselves to my judgment and conscience. I believe they have received the general approbation of the clergy of the diocese. Taking them as our principles of action, we have been permitted to see the cause of our divine Master prosper in our hands. The Church has been strengthened and enlarged; we have been blessed with peace among ourselves, and have enjoyed a good degree of harmony with our Christian brethren of other communions. I trust the experience of the past will induce us to persevere in the same course of Christian duty.

Brethren, "we are ambassadors for CHRIST." As such, I cannot employ the present occasion more appropriately than by calling your attention to a consideration of the means by which we may best fulfil the ministries with which we are intrusted. In doing this, I shall have a special regard to the circumstances of the times in which we live.

The great objects of the Christian ministry are ever the same—to convert sinners to the faith and practice of Christianity, and to build up the Church of CHRIST in the most holy faith. The most efficacious means by which these objects are to be effected, have been prescribed to us by the Saviour himself, in his commission to preach his Gospel and administer his sacraments. For subordinate means, we must look to the example of the apostles, and to the practice of the Church in the purest ages.

Various new methods have been devised in our day, for the promotion of religion. One novelty gives place to another; and means of Christian edification, which are now deemed of the highest importance, may shortly be considered as utterly futile, or even regarded as devices of Satan. By the good providence of GOD, the Church to which we belong is little subject to the fluctuations which we observe in the religious world around us. By the excellent provisions of her liturgy and discipline, her clergy are preserved in the "old paths" which were trodden by the apostles and primitive martyrs, and which were subsequently followed by the divines of the reformation. The celebration of public worship, the preaching of the word, the administration of the sacraments, the familiar instruction of the young, together with private admonition, advice, and consolation, these are the means of promoting religious edification in the Church, and these are the means which, by our vows of ordination, we bind ourselves to employ. These means have long been owned and blessed by the great Head of the Church, and through their instrumentality thousands, in every age, have been reclaimed from the dominion of sin, to a life of righteousness.

In the earlier period of Christianity, indeed, it was the more especial object to make known the principles of the Christian faith; and this was effected mainly by the instrumentality of preaching. But in countries blessed with the knowledge of Christianity, our great object is to induce men to embrace its overtures of mercy, and live in obedience to its precepts. To accomplish these ends, we must resort to all the means of religious influence which are sanctioned by Scripture, or which the experience of the Church commends to our adoption. We must not, however, mistake the various schemes of religious enthusiasts—whatever importance may be attached to them by their visionary projectors, and however they may appear to be recommended by a partial and ephemeral success—we must not mistake these for measures sanctioned by the experience of the Church. In calling your attention to the best means of promoting the religious edification of your several flocks, I shall have occasion to urge upon you no measures but such as are of ordinary use in the communion to which we belong.

Public worship is one of the most effectual methods of fixing in the minds of men a permanent sense of their dependence on the Supreme Being, and is therefore regarded by the Church as among the primary means of religious improvement. It is founded on a true apprehension of the perfect nature of GOD; of the jurisdiction he holds over us, by his right of creation, and by his dispensations of providence and grace; and on a deep feeling of the obligations we owe to him for all his mercies. Its design is to make a visible confession of our dependence on him, and a public recognition of all the obligations under which he has laid us. The acts of outward homage which we render to him;—the confessions we make, the supplications we offer, and the praises and thanksgivings we present to him,—these are designed as the expression of the inward homage and adoration which we are bound to cherish in our hearts. They import a deep impression of his awful majesty, a grateful sense of the favors we have received from him, a conviction of our entire dependence on his mercy, and a cheerful submission to all the allotments of his providence.

The church is a house of GOD—the place on earth of his more immediate presence; and he has graciously promised that where two or three are gathered together in his name, he will be in the midst of them. It is in the public worship of the sanctuary that the "beauty of holiness" appears in its true loveliness. Nothing can be more animating than to behold a congregation of pious worshippers, laying aside all the adventitious distinctions of life, and uniting with one heart and one voice in the presentation of their prayers and thanksgivings to GOD, in the fervent offices of our liturgy. The flame of devotion is kindled from heart to heart. Lively and salutary impressions of faith, hope, and charity are excited and fixed in the mind; and the religious worship of the Church on earth constitutes one of the best means of preparation for a union with the Church triumphant in heaven. Brethren, it is one of your most interesting duties to conduct the public devotions of the people of your charge. Let me exhort you to perform this duty with simplicity and godly sincerity—in the true spirit of those venerable offices of devotion which the wisdom and piety of the Church have placed in your hands. It has been sometimes uncharitably imputed to us that we use the liturgy as a mere form of words, without considering their meaning or feeling their force. The imputation, erroneous as it is, should be an admonition to us always to guard against the wandering of our thoughts, and to concentrate the best faculties of our understanding, and the warmest affections of our heart, on the devout offices which we repeat. Reading the liturgy under such impressions, and with such feelings, you will be preserved alike from the appearance of indifference and from affected sanctity; from monotony and from extravagance; and you will adopt a simplicity and fervency of manner, which is the natural dictate of the heart that would worship GOD in spirit and in truth.

We have abundant reason to be thankful that the good providence of GOD has provided our Church with a liturgy so admirably adapted to Christian edification and devotion. It is so complete as a whole, and so perfectly arranged in all its parts, that whoever shall deviate from the rubrics, which prescribe the order in which it shall be used, must be no less deficient in judgment and good taste, than he is unfaithful to his obligations as a minister of the Church. But it will not be sufficient that you hold the liturgy in reverent estimation yourselves. It will be your duty, from time to time, to instruct your congregations, as well in regard to its general excellency, as in relation to the import of its several offices; that they may be prepared duly to worship GOD with the understanding and with the heart. Especially it will be your duty to guard them against the common fault of exalting the instructions of the pulpit above the services of the desk. Divine worship is a primary object of our assembling in the house of GOD. Religious instruction is a subsidiary, though an important concern. But he who listens with attention and due reverence, will find much of Christian edification, as well as devotion, in the exhortations, prayers, praises, and portions of Scripture, which compose the liturgy.

PRACTICAL.

THE CHRISTIAN'S HOPE.

THE sin and misery which abound in this evil world, and which make the whole creation groan, must often make the Christian long after that state of eternal blessedness when the Church at large will enter into rest, and be happily secured where sin cannot intrude, or a pang of sorrow be realized. It is a joyful thought that we are nearer our salvation than when we first believed; that the night is far spent, and the day is at hand when we shall be emancipated from a state of suffering and death.

The Scriptures exhibit an enlarged and consoling view of the glory which awaits the dying believer: to be "absent from the body, is to be present with the LORD."

May the transitory and uncertain nature of all sublunary things tend to fasten us more securely upon the *rock of ages*; may every change remind us that here we have no continuing city, but are fast hastening to that invisible world, where we shall be associated with the spirits of the just made perfect. The time and the manner of our departure we must leave; but whatever be the means of removing a true believer from this world to a better, whether by famine, sword or pestilence, all is wisely ordered, and appointed; for "what shall separate us from the love of CHRIST? shall tribulation, or distress, or persecution, or famine, or sword; nay, in all these things we are more than conquerers through him that loved us."—*Christian Guardian.*

TRUE PATRIOTISM.

OUR only security against national calamities is a steady adherence to the religion of the Gospel; not the religion of mere form and profession, but that which has its seat in the heart; not as it is mutilated and debased by the refinements of a false philosophy, but as it exists in all its simplicity and extent in the sacred Scriptures; consisting in sorrow for sin, in the love of GOD, and in faith in a crucified Redeemer. If this religion revives and flourishes among us, we may still surmount all our difficulties, and no weapon formed against us will prosper: if we despise it no human power can afford us protection. Instead of showing our love to our country, therefore, by engaging eagerly *in the strife of parties*, let us choose to signalize it rather *by beneficence, by piety*, by an exemplary discharge of the duties of private life; under a persuasion that that man, in the final issue of things, will be seen to have been the best patriot who is the best Christian. He who diffuses the most happiness and mitigates the most distress within his own circle, is undoubtedly the best friend to his country and the world, since nothing more is necessary than for all men to imitate his conduct, to make the greatest part of the misery of the world cease in a moment. While the passion then of some is to shine, of some to govern, and of others to accumulate, let one great passion alone inflame our hearts—the passion which reason ratifies, which conscience approves, which heaven inspires;—that of being and of doing good.

R. Hall.

BENEVOLENCE DISTINGUISHED FROM SENSIBILITY.

BY works of fiction the attention is diverted from scenes of real to those of imaginary distress: from the distress which demands *relief*, to that which admits of embellishment: in consequence of which the understanding is enervated, the heart is corrupted, and those *feelings* which were designed to stimulate to active benevolence are employed in nourishing a sickly sensibility. Leaving therefore these amusements of the imagination to the vain and indolent, let us awake to nature and truth; and in a world from which we must so shortly be summoned, a world abounding with so many scenes of heart-rending distress, as well as of vice and impiety, employ all our powers in relieving the one, and in correcting the other; that when we have arrived at the borders of eternity, we may not be tormented with the awful reflection of having lived in vain.—*Ib.*

Means cannot turn or incline themselves to our help, unless GOD turn, incline, and command them. He that chose them maketh them effectual. According as GOD is pleased to work, or not to work, so they prove assistances or not assistances to us. All the means in the world, in themselves considered, are but as a mill, which grinds not the corn, unless the wind come to it; or like a dial, on which if the sun shine, it may direct us; but if the sun lies under a cloud, it is of no present use to us. (But) a neglect, or careless use of the means, is little better in the sight of GOD, than contempt of the means, yea, of Himself. "He that despiseth you despiseth me."—*Crompton.*

WATCHFULNESS.

STRONG spiritual affections require special watchfulness. The body, when partly exhausted, and greatly excited, is irritable. Satan embraces an opportunity to inflict a wound on our profession. The soul, after converse with heaven, is averse to the worry of life; is displeased at intrusion and disturbance; at unseasonable and unreasonable approaches. It is, therefore, a time to mount our watch-tower, and keep the door of our lips.

HUMAN AND DIVINE FORBEARANCE.

IT is a proof of our corruption, that we learn the value of our mercies by their loss. To bear with others because I need forbearance myself: this is a poor affair. How far from that purity of character which bears though it needs no allowance itself. LORD, I long to resemble thee!

DEVOTIONAL.

THE IMPROVEMENT OF CALAMITY.

"Before I was afflicted I went astray; but now have I kept thy word."—*Psalm* cxix. 67.

THE seductive temptations of a prosperous state, and the too successful hindrances which it offers to the progress of the life of GOD in the soul, render the condition of the gay and thoughtless among us far more to be dreaded than to be envied. Should the Christian ever, by the appointment of GOD, be thrown into its atmosphere of danger, he will feel the prayer that is so often put into his lips most peculiarly expressive of his need—'In all time of our prosperity—good LORD! deliver us!' A time of prosperity is indeed a time of special need—so much is there in such a season to give power to Satan's temptations, and to weaken our perception of their power. Many and afflicting are the instances recorded of its baneful influence on the LORD's people—while its unmitigated curse in the experience of the ungodly is written as with a sunbeam for our warning—"When Jeshurun waxed fat he kicked. I spake unto thee in thy prosperity, but thou saidst, I will not hear." But how awful will be the period, when the question shall speak to the conscience with all the poignancy of self-conviction—"What fruit had ye then in those things whereof ye are now ashamed?" What is the end of this flowery path? "Death!" "Surely thou didst set them in slippery places: Thou castest them down into destruction. How are they brought into desolation as in a moment! They are utterly consumed with terrors!" "The prosperity of fools shall destroy them." We cannot therefore forbear to mark the combined wisdom and love manifested in our Saviour's allotment for his people—"In the world ye shall have tribulation." This is the gracious rod by which he scourges back his prodigal children to himself. This is the fatherly discipline by which he preserves them from being poisoned with the sweetness of carnal allurements, and keeps their hearts in a simple direction toward himself, as the well-spring of their everlasting joy. With all of them this one method has been pursued. All have been exercised in one school. All have known the power of affliction in some of its varied forms of inward conflict or outward trouble, and the experience that has been derived from this source, has given abundant evidence that the pains have not been bestowed upon them in vain. "*Now*"—is each of them ready to say—"*Now* have I kept thy word." I never prized it before. I could indeed scarcely be said to know it. I never understood its comfort, until affliction expounded it to me. I never till now saw its suitableness to my case." Thus it was with Manasseh, "when in affliction he besought the LORD, and humbled himself greatly before the LORD GOD of his fathers." Thus also in affliction the LORD "heard Ephraim bemoaning himself." The same eye, under the same circumstances, now beheld Israel "seeking him early," and the forlorn wandering child casting a wishful, penitent look toward his Father's house, as if the sinful pleasures that had enticed his heart from home were now imbittered to his soul.

But what an heightened aggravation of guilt, when these special and choicest mercies fail of their gracious end—when vanity, worldliness, and sin are reigning as before with uncontrolled sway! Ah! when sinners are unhumbled "under the mighty hand of GOD"—when it is said of them—"They received not correction"—it seems to be the forerunner of that tremendous judgment—"Why shall ye be stricken any more?"

Heavenly Father! keep thy poor weak erring child from this fearful doom. Let not that measure of prosperity, which thou mayest be pleased to vouchsafe, prove my curse. But especially let every cross, every affliction, which thou art pleased to mingle in my cup, conform me more to my Saviour's image, restrain my heart from its daily wanderings, endear thy holy ways and word to my soul, and give me sweeter anticipations of that blessed home, where I shall never wander more, but find my eternal happiness in "keeping thy word."—*Bridges on Psalm* cxix.

SOCIAL DUTIES.

THE CHRISTIAN FAMILY.

MY father maintained that society in general, as established on the principles of our nature, and still more the Church, as based upon the feelings superinduced by the Gospel, was like those perfect bodies in unorganized nature, which, however you divide them, and however far you carry your division, still present, though on a lessening scale, parts similar to each other, and to the whole. Thus, as in one case, we divide kingdom into provinces, province into districts, districts into families, each under their respective heads of king, governor, lieutenant, father, and each a model of the preceding; so, too, we may divide the universal Church into national Churches, national Church into dioceses, diocese into congregations, congregation into families, each an epitome of the preceding, and collected under its proper head, under CHRIST, under chief bishop, under bishop, under minister, under father. And as the subject maintains connexion with his king through the links of society above mentioned, so the individual with CHRIST through the corresponding bonds of the Church. He cannot for a moment consider himself isolated and independent of the next link above him, his family, nor that family deem itself unconnected with the next superior bond, the congregation. From this view of the case he showed what an important element a family was in both societies, natural and spiritual, and if in the former system it was reckoned by the Heathen a portion so significant that he assigned to it peculiar deities and peculiar rites, what ought we to think of its value in the latter? In both cases it is the concentrated spot of those motives, the place where that bias and impulse is given, the cradle of those affections and principles which, from their intensity here, proceed beyond the threshold, arrive in proper vigor at the wider circles of public life, and there, uniting with the corresponding energies of other families, bind together the mass of society, so as to become solid as the congealed surface which originates from a number of centres, shooting forth their raying needles, and interlacing till they form one uniform surface. GOD has himself determined its importance in his Church. For as in that he has declared his sense of its dignity and holiness, by appearing in it amid signs and wonders, with the blazing mountain, the host of angels, the voice of the trumpet, and the sound of words, unendurable, from the terror which it inspired; so in this, in this lesser Zion, he has assured us of its sanctity, by manifesting his presence in it with a softening of his glory in beautiful accordance with the calmness of domestic life. Who has not felt his bosom burn within him, when he reads of his abode in the house of Lazarus, and finds him weeping with those that weep, comforting the afflicted, and dismissing the penitent in forgiveness?

It is truly delightful at times to take off the eyes from the direct view of the painful splendor of the universal Church, and to contemplate it through this soft and attempering medium. The perception is then accompanied with those vigorous and elementary feelings of love and warmth of heart, which are too apt to become vague in attempting to comprehend the vast proportions of the other. Let us for a moment indulge in the contemplation.

In the venerable head of the family we acknowledge its bishop, its centre of unity, source of faith, object of obedience. Of him the flock is both naturally and spiritually born, and fed with the necessaries of this life, and of the next. His blessing confers the good of the world being, and of the world to be, and his cursing is a condemnation both now and hereafter. He is ever in his diocese, every day, yea, every hour, visiting and inspecting his flock, encouraging the obedient, chastising the froward, feeding the hungry, healing the sick, comforting the mourner, instructing the ignorant, interceding in prayer. He has, too, his priesthood in the elder members of his family, who assist and relieve his labors by their attention to the younger, who surround, as faithful stewards and ministers, his chair in his administration, and his altar in his devotions. Oh! high indeed is his claim, lofty his privilege, and tremendous his responsibility to the Church of GOD. It has likewise its appropriate liturgy, expressive of its peculiar circumstances, and holds its appointed days of fast and festival, commemorative of the various events with which GOD has been pleased to visit it. Nor wants this little Church its catalogue of saints: such, perhaps, is some gentle, affectionate member, possessed of the blessed privilege of winning all hearts, whose modest talents were unweariedly exerted in healing the sores of domestic contention, into whose ear was poured the secret of the grieved and burdened heart, and from whose lips were expected and received the words of advice and of comfort, to whose piety they seemed to feel indebted for the blessings which visited them, in whose existence all appeared enwrapt as in their joy, their prop, and their stay, the bitter example of whose calmness and resignation they were doomed to witness through long and protracted sufferings, whom at last they laid in the grave, premature in years, but mature in godliness, whose existence among them seems now as the visit of an angel whom they had been entertaining unawares, whom they cannot persuade themselves even now to suppose that they have utterly lost, but conceive to hover about its once beloved abode, and shed a hallowing protection upon its inmates.

Nor, alas! is wanting its catalogue of martyrs, of those who spent with unwearied toil, and wrung at heart by being continually foiled by some whom they love most dearly, in their unceasing endeavors to keep together their little community, and maintain it against the inroads of a pitiless and profligate world, and gallantly bearing up to the last, bound, as it were, to the stake, fell at length, and sank into an untimely grave, rejoicing and blessing their crucified Master in that he had imparted to them strength and courage for the combat, and confident in hope of what to men seemed hopeless, namely, that he would in his own good time put the finishing crown to what, under his assistance, they had begun.

Nor is it exempt from the failings of its great model, for it comprehends the bad with the good, the hypocrite with the faithful, and it too has its schismatics and heretics; it too has those who despise its salutary control, spurn its paternal restrictions, and assert their liberty by fomenting dissentions within, and, finally, drawing off a party in open revolt from beneath the fatherly roof, set up a separate and rival household, and bring the whole family into disrepute before a cruel and unthinking world.

Holding these opinions on the constitution of a Christian family, the good Rector was accustomed to express himself with feelings of exceeding awe upon his double responsibility as father and minister, and would repeat again and again, as continually lying upon his mind, the passage of St. Paul, where he observes that the person who is inefficient in the management of his own household, is also unfit for government in GOD's Church. He was unceasing in urging upon others the sanctity of home, the sin of undervaluing that which has more than once comprised the whole Church of GOD.'

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